THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

JUNE 1912

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HIS EXCELLENCY BARON MUMM VON SCHWARTZENSTEIN AND STAFF, LATE AMBASSADOR TO JAPAN. *Son Excellence, le baron Mumm de Schwartzenstein, et le personnel de l'ambassade allemande. Seine Excellenz, Baron Mumm von Schwartzenstein und Personal der deutschen Gesandtschaft.*

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THE JAPAN MAGAZINE

VOLUME THREE JUNE, 1912 NUMBER TWO

THE GERMAN EMBASSY IN TOKYO

By "J"

JAPAN'S relations with Germany have, perhaps, been less demonstrative than her relations with Great Britain and the United States, but if we take into account how much Japan is indebted to Germany, the relations between the two countries will appear none the less far-reaching and important. International influence may be quite real without being conspicuous, in which case it may be even more profound than that more given to enthusiasm. During the past few years it has been the custom to talk of the mutual friendship and good-will prevailing between the Anglo-Saxon nations and Japan, while very little has been said or written of relations between Germany and Japan. This is not to be understood as due to the relations between the two latter countries being less open to favourable comment, but to the fact that at present British and Amercian politics are more actively if not aggressively interested in Far Eastern affairs, while Germany for the most part maintains an attitude of neutrality. But the influence of Germany is none the less felt in Japan, and the Japanese are as ready upon occasion to admit their indebtedness in innumerable ways to Germany as they are in the case of any other nation that has benefitted them.

It is of course quite natural that Imperial Germany should have a definite place in the mind of Imperial Japan. The two nations are in some respects so much alike that when Prince Ito was compiling the national Constitution, he made a special study of the German system, and found it more in sympathy with the Japanese ideal of sovereignty than that of any other country. Consequently he incorporated certain of its principles in the Constitution of Japan. Here then it may be the case of the old saying that those who are too much alike are often less liable to expressions of mutual sympathy. Constitutionally Japan and Germany have too much in common to

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indulge much in overdemonstration. And during the period when Japan was working out her new law codes the German version of the Code Napoleon, being less vague than the British and more practical than the American, had a very tangible influence on the final form of the new codes adopted by Japan. When we consider, therefore, the profound influence that Germany has exercised upon Japanese law, science, education, and the national constitution, the contention that the two countries have for the most part kept at arms' length, does not appear well founded, the coolness, if any, being more apparent than real.

Diplomatically Germany was somewhat behind Great Britain and America in opening up public intercourse with Japan. After these countries had succeeded in concluding treaties with Japan, Germany naturally asked, and had a right to expect, the same concessions. Accordingly a German warship appeared in the Bay of Yedo in 1860, and, though at first the *bakufu* declined to negotiate, the persistence of the German admiral prevailed and a provisional treaty was finally arranged. Another German warship appeared in 1863, and, with the permission of the authorities, proceeded to make a survey of the waters of the bay. In 1868, again, Germany appealed for a more satisfactory treaty with Japan, and one was concluded granting full rights and privileges on a permanent basis. It was at this time that Herr von Brandt, the first accredited representative of Germany, took up his residence in Japan. Herr von Brandt was then only a consul, but he was appointed Consul General shortly afterwards, and after the unification of Germany in 1870 Herr von Brandt was appointed the first German Minister to Japan, presenting his credentials from the Emperor, William I, of the new German Empire. When the Franco-Prussian war broke out subsequently Japan at once proclaimed neutrality. The German Minister asked permission from Japan to make a survey of the waters of the Inland Sea and the coasts of Kyushu, and the Minister himself went on the warship that carried out the commission. Afterwards he expressed himself enthusiastically over the scenic charms of the inland waters of Japan and the natural beauty of the south generally. In 1874 Japan despatched her first Minister to Berlin, in the person of Viscount Aoki, who found him a wife among the ladies of the German capital.

The German Minister in Tokyo, Herr von Brandt, was a contemporary of Sir Harry Parkes; and though he took a less aggressive part than the British and French representatives in the international relations of the period, he was none the less a man of influence and a worthy representative of his country. Such confidence did he inspire that he was selected for the very dangerous and difficult position of German representative in China; and the correspondence he kept up with Sir Harry Parkes from the Chinese capital, showed what a close intimacy existed between the two diplomatists. In a letter to the British Minister in Tokyo, Herr von Brandt says: "The memory of the times when we used to fight back to back is too pleasant a one, not to welcome any direct news from an old companion in arms." When Herr von Brandt retired from his post, he never

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lost interest in the Far East; and his book: "Drei und dreissig Jahre in Ostasien" is a delightful record of a great life's work.

The next German Minister to Japan was Herr von Eisendecher, who succeeded Herr von Brandt in 1875. In 1879 the Emperor of Japan conferred upon the Emperor of Germany the Grand Cordon of the Chrysanthemum, the highest honour within the Imperial favour; and in April of the same year the Imperial grandson, Prince Wilhelm Heinrich, visited Japan and conveyed to the Emperor of Japan the Order of the Black Eagle; and the German Minister in Tokyo was promoted to the position of Envoy Extraordinary and Minister Plenipotentiary. He continued his tenure of the German Legation in Tokyo until April 1883 when Count Doenhoff was appointed Minister to Japan. Nothing of special interest marked the relations of Japan and Germany during his incumbency. Dr. von Holleben was accredited Minister to Japan in 1886, and Baron von Gutschmid in 1892. In 1887 the Japanese Minister to Berlin was the Marquis Saionji, the present Prime Minister of Japan. This was the trying and delicate period when, after the war with China, relations between Japan and Germany were not the most cordial. Germany's interest in the integrity of China obliged her to side with Russia in protesting against Japan's occupancy of the Liaotung peniusula, and this made it very difficult for her to be understood by Japan. Of course Germany's attitude at this time was not more objectionable to Japan than that of Russia; and as Japan has settled the question with Russia to a degree that leaves the two nations now professedly better friends than ever, naturally Japan will be generous enough to extend the same cordial privilege to Germany. If Japan is ready to "call quits" with Russia much more will she be willing to shake hands with Germany. The Germans have a very real interest in China; and naturally the future relations of Japan and Germany will continue to be more and more interesting. If anything should happen to the Anglo-Japanese Alliance, no doubt relations between Japan and Germany would be forced into greater intimacy, as is maintained by a Japanese publicist in his article on the Anglo-Japanese Alliance in this number of the Japan Magazine.

Count Leyden was appointed German Minister to Tokyo in 1898, and was superceded three years later by Count Arco Valley, one of the most popular representatives Germany has ever had in Japan. Count Arco Valley had the distinction of being popular with all nationalities on account of his fine cordiality of manner and his cosmopolitan broadmindedness. The writer is not a German, but he can remember how the German Minister came on board the steamer at Yokohama to say *bon voyage* the last time he sailed for England, just as the Minister would have done to one of his own nationals. Some of the Minister's nationals did not care for this freedom of manner; but Germany gained much by it in Japan. Count Arco Valley retired in 1906; and when the Legation was raised to the position of an Embassy, Baron Mumm von Swarzenstein was appointed the first German Ambassador to Japan. For five years Baron Mumm, as we always called him, held the fort at the German Embassy in

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Tokyo, and proved a worthy representative of the Fatherland and a very popular member of the Diplomatic corps. The German ambassador had the disadvantage of being a bachelor; but this rendered him none the less popular in the social circles of the capital, nor the entertainments at the German Embassy less frequent and gay. Baron Mumm used to request the hostesses at the other Embassies to act for him on occasion, and the young people of Tokyo will long remember the evenings spent in the ball room of the German Embassy as among the most charming of their experience.

The present Ambassador, Count von Rex, came to Tokyo in 1911. During the brief period of his incumbency Count von Rex has made a very favourable impression upon Japanese and foreigners alike. His Excellency has been elected honorary president of the Japan-German Society; and in a pleasant and effective speech on the occasion of his election, the Ambassador emphasized the importance of strengthening mutual good feelings between Japan and Germany. He expressed his conviction that the close resemblance of the two nations in their national careers would surely serve to cultivate an ever increasing intimacy between Japan and Germany, and enable them to guard their mutual interests by means of harmonious co-operation. The speech was greatly appreciated by all the members of the Japan-German Society, and Prince Katsura, one of the most prominent of those present, expressed the thanks of the Society to the German Ambassador for his presence and his very cordial remarks on the relations of Japan and Germany.

JAPAN PRAYER

O vast Pacific, limitless and lone,
So calm, the warsome world might softly quell
Its fevered bosom on thy soothing swell,
And East and West in gore no longer groan
Nor grieve, nor continue to make moan
Of human wrongs unpitiful as hell,
Which Greed hath wrought in spite of Truth's Gospel
Of love for struggling man, alway o'erthrown
By racial hate of hopeless, aeon years:
God make this pathless waste, at last, to be
A link of love for life that endless breaks
In one wild agony of cleansing tears,
'Gainst lust, oppression, crime, unceasingly,
And vaunted pride that sorrow overtakes!

J. Ingram Bryan

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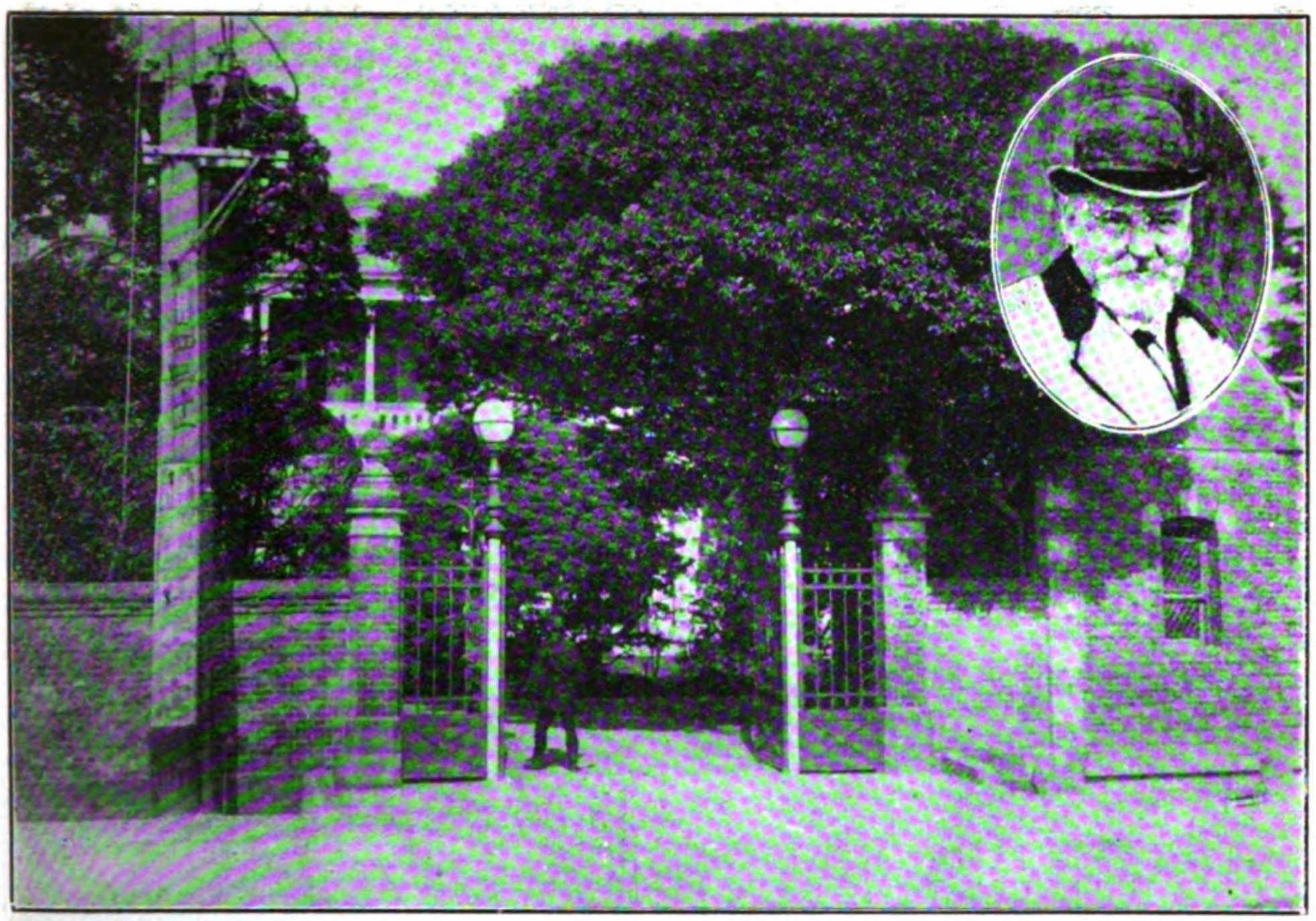

MAIN GATE OF THE GERMAN EMBASSY AND HIS EXCELLENCY COUNT VON REX, GERMAN AMBASSADOR TO JAPAN.

MILITARY AND NAVAL ATTACHES OF THE GERMAN EMBASSY. *Attachés militaires et de marine allemands. Militaer-und Marine Attaches.*

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PROFESSOR JUNKER.

DR. BAELZ.

GENERAL MECKER.

THE LATE DR. SCRIBA.

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GERMANS WHO HAVE HELPED JAPAN

By DR. J. INGRAM BRYAN

GERMANS, as individuals, have always maintained closer relations with Japan than Germany as a nation, perhaps chiefly for the reason that the political and monarchical ideals of the two countries are so alike and competitive as to be too mutually exclusive. While some may be disposed to dispute this suggestion, there is no doubt that German influence in Japan has depended for the most part on the considerable number of German scholars and merchants that from very early days have had to do with the Empire. To give any adequate conception of all that Germans have done for Japan would obviously be impossible in so brief a sketch as this must necessarily be; but the main facts associated with some of the leading characters may be stated in outline.

The Germans did not venture upon Eastern seas at so early a period as some of the neighbouring nations. When the Portuguese and Spaniards were exploiting the waters of the Pacific, the divided German states were too busy with religious and other difficulties at home to be occupied much with exploration or colonization; and when Charles V assumed control of the German territories, he left them mostly to the care of his brother Ferdinand while he confined his attention to his vast possessions in Spain, Italy and the Netherlands, as well as to his French wars. And the next century, with its Thirty Years war, left the German states so depopulated and commerce so depreciated that the people had enough to do at home without finding time to speculate in unknown seas and lands. Meanwhile Spanish and Portuguese interests in the Far East had brought their ships in considerable numbers to Manila, Japan and China, while at a later date the Dutch and English began to enter keenly into the trade of the East. Germans as individuals, however, were of too bold and inquisitive a nature to be left wholly at home, and we find many a man of German extraction or nationality among the crews and officials of the ships trading in oriental waters. Will Adams, the Englishman, was not the only foreigner found among the crews of the Dutch East India Company's ships; for some of the names sound like German. At any rate it was through the Dutch East India Company organized later, that some of the great German scholars found their way to so remote a corner of the then known world as Japan.

The first German who had any marked effect upon Japan was Kaempfer, who must be regarded as the scientific discoverer of the Far East. Marco Polo first brought the existence of Japan to the notice of western minds, and Mendez Pinto was the first European to set foot on its shores, but Kaempfer was the first to give the world any adequate idea of what Japan was. Engelbert Kaempfer was born at Lewgow, Westphalia, in 1651; and even while still a

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youth, he traveled extensively in his own country, and through Holland and Poland. Insatiable for a sight of yet more distant lands, he entered the service of the Dutch East India Company as a surgeon, and sailed on one of its ships for the East in 1688. After touching at Ormuz and Batavia he continued his way to Japan where he arrived in September 1690. The main purpose of his sojourn in Japan was scientific; and for this reason he was the first of a long line of German scholars who have profoundly influenced Japanese scientific education, especially in the direction of medicine. To him and his successors can be traced that admiration for German medical science and university *curricula*, that is still to be seen among the educational institutions of the Empire. For it is remarkable that while most of the foreign teachers in Japanese colleges are either English or American, the system they are obliged to follow, is to a great extent German, or bears strong resemblance to German methods.

Kaempfer did not at that early time find much facility for scientific study in Japan. The Dutch among whom he lived were obliged to remain isolated on the little island of Deshima at Nagasaki, and jealous care was taken by the authorities to keep them in ignorance of all Japanese matters. Yet in the two years and two months that Kaempfer remained in Japan, under such disadvantageous circumstances, he compiled a work which, for the first time, gave the world some accurate idea of the geography, religious beliefs, manner, customs, manufactures and productions of the mysterious island Empire. After returning to Europe in 1694 Kaempfer settled down at home and occupied himself as a practising physician and in writing books about the East, his history of Japan forming one of the earliest and most standard works on the subject.

For over a century now no German of any importance came to Japan. But in 1823 arrived a man, Philipp Frans Von Siebold, who was destined to play a larger part in Japanese affairs than any of his nation before him. Von Siebold was a German by extraction, having come of an old Bavarian family, but like Kaempfer, he saw that the only royal road to knowledge of the Far East was through the Dutch East India Company. Managing to get appointed leader of a scientific expedition to the East, he sailed for Batavia; and in time got as far as Japan, landing at Nagasaki in the month of August, 1823. Before leaving his native country he had shown himself a scholar and a scientist of distinction, and he no sooner reached Japan than he set himself to work investigating the zoölogy, botany, and language of the country. By great urbanity and force of character, as well as by his skill as a physician and his insight as a scholar, he obtained a most extraordinary hold over the Japanese, suspicious of all foreigners as they were at that time. He made his way to Yedo in company with one of the Dutch embassies that had to pay respects annually to the Shogun, and received permission to remain in the Japanese metropolis on condition that he would devote some of his time to teaching the native physicians western science and practice. His leisure he employed in multifarious scientific researches; and so affable was he that he succeeded ingratiating himself into the highest circles and came into possession of all sorts of informa-

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tion. A rumour having got around that a certain Court spy had sold the foreigner a map of the Empire, a tremendous commotion ensued; and the spy was ordered to commit *harakiri*, while Von Siebold was cast into prison. It is said that the map had been sold, not on account of friendship, so much as for the shining golden ducats with which the backers of the scientist had provided him. Whether the offending spy carried out the order to despatch himself, no one will ever know; but Von Siebold was kept confined in prison at Nagasaki for fourteen months, which was severe punishment for one who had done so much for Japan, considering the nature of Japanese prisons at that period. In 1830 the famous prisoner was taken from the dungeon and banished from the Empire, never to return on pain of death. He returned to his native land, and wrote numerous scientic and scholarly works in Latin and German on the zoölogy, botany and language of Japan, and presented rich scientific collections to the universities of Leyden, Munich and Würtzburg. To Von Siebold Europe owes the introduction to its gardens of those beautiful Japanese lilies, peonies, azalias, camelias, chrysanthemums and various plants, that are now so much admired.

And then after some twenty-nine years of scholarly labour in Europe, and receiving the highest honours from the leading monarchs of the day, a strange turn of affairs came about, and he was actually invited by the Japanese authorities to return to the Empire as an adviser. It will no doubt be said that this great man was not the first to have this experience; for it not infrequently happens that a foreigner is regarded by some Japanese as a friend of the nation, and by others as its enemy. He was now Baron Von Siebold, and he came back to Japan in 1859 as adviser to the Shogun, who gave him a portion of his palace to reside in. It was a time when the competing interests of foreigners were giving the Japanese authorities no end of trouble, and it was thought that the character of the great German would succeed in leading Japan safely through the troubled waters of initiatory foreign intercourse. He did not succeed, however, in reconciling the contending factions, and returned to Europe in 1864, admired and honoured by all.

Baron Von Siebold was a splendid example of German science, earnestness, energy and will; qualities that have made the Fatherland one of the foremost nations of the world. The Japanese were not slow to perceive these virtues in Von Siebold. When Napoleon III invited him to Paris to confer with him as to the best means of promoting commercial intercourse between France and Japan, the Shogun no doubt thought that he could not do better than place in Von Siebold a similar confidence. He was the greatest of the many Germans who have contributed so much to the world's knowledge of Japan, and left a marked influence on Japanese education and civilization.

From this time German influence began to be seen in various directions among the Japanese. In 1868 German military advisers were invited to Japan, and did much toward the establishment and modern organization of the great army that is now, in efficiency and *personnel*, second to none in the world. German influence is especially noticeable in the conscription obtaining in the Japanese military system. When Japan

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began to think of constitutional government and commenced to look about for a model, she naturaly turned to Germany as the European country having a monarchy of similar Imperial ideals to her own. The German notion of absoluteism corresponded more with that of Japan, than the absoluteism of Russia. The Japanese, like the Germans, are a much governed people, and they seem to like it. So the German constitution had a marked influence on the newly forming constitution of Japan. The British constitution was too vague, being unwritten, to be of much practical use to Japan in the days of her novitiate; while the American constitution was of little use, by way of suggestion, to so absolute a monarchy as Japan. In the same way, too, when the codification of law began in Japan, the German code, being definite and consistent with monarchical institutions, was much studied by Japanese jurists; and when the great French lawyer, M. Boissonnade de Fontarabie, was employed to complete the Japanese codes, he not only assimilated them with the code Napoleon of the French, but with the German version of that code. In matters of dress and social life, too, German influence has been quite apparent among the Japanese; and in the eighties of the last century, Japan used to order gowns for the Imperial family from Berlin, though they have since turned to Paris.

It is in education, however, that German influence is most to be seen in modern Japan. Next to Americans and British, German professors and instructors form the larger portion of foreigners in Japanese colleges and universities. The College of Medicine, in connection with the Imperial University, is on the German model, and almost exclusively under German influence. Names of note have been employed by the Japanese in this connection. The name of Rein will long be remembered among the German scholars who have lived in Japan and written of the country. Dr. Baelz also was many years connected with medical education in Japan, and not only did much for the elevation of Japanese ideals of medical practice, but, as physician to the Imperial family, won a name that will forever be remembered with gratitude among the citizens of Japan. In the realm of surgery, Dr. Scriba, instructor in surgery at the Imperial University, will long be remembered as having advanced the science to a modern standard. Dr. Florenz, professor of German in the Imperial University, has done much to create a taste for German literature in Japan. General Mecker taught European strategy in the Japanese army and his pupils made themselves famous in the war with Russia.

Japan's modern advance in the knowledge of European music she owes almost entirely to Germans. At the Imperial Academy of Music they have always been the leading instructors; and under them the nation's progress in this delightful art has been phenomenal. Professor Von Koeber, of the Imperial University, though a teacher of philosophy and a Russian by nationality, is undoubtedly of German origin, like so many other famous citizens of that country; and his influence on Japanese music has been great; for he is as expert a musician as he is a profound philosopher. Professor Junker, too, has long been a teacher of music at the Academy, and his pupils are to be found playing on modern instruments throughout the Empire and through him German Music has been adopted by the Japanese Army and Navy. Another Professor Junker is instructor at the First High School, Tokyo; while Professor Heise and Professor Walter are popular teachers of German at the Higher College of Commerce and the School of Foreign Languages, respectively. There is much that could be said of what German missionaries and German merchants have done for Japan, but anything more than a reference to the fact would extend this sketch beyond the space at our disposa

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REPRESENTATIVE WOMEN OF JAPAN

By PROFESSOR N. NAGAI

I

IN Japan the whole theory of woman's duty had been summed up in the word obedience, as Kuribara said long ago: obedience to parents, to mother-in-law, and to elder son; but there is no country in the world where so apparently untoward a theory results in so harmonious and gentle a practice. It is true that the true Japanese woman is faithfully subject to her lord and master, a subservience that in some cases leads to abuse on the part of unscrupulous males; but, on the other hand, there is no race among whom women have wielded greater power, or shown themselves more competent as leaders of thought and action. However far back we go in Japanese history woman is always found superior to man in all the noble qualities of character and ambition. To her we have ever ascribed those forces out of which greatness comes.

The mother of Japan was a woman. On the first fair morning of creation, the stars sang together for joy as our foundress, the Sun-Goddess, brought into being the infant Empire of Japan. Thus have we always acknowledged our origin, ascribing it to divine woman, and placing her at the head of our 800 myriads of deities through whom we came to be, and whom still we honour and worship. And when the Mother of Japan descended to the material earth, she was accompanied by a heavenly retinue of female deities, Ame-no-Uzume, Ishikori-tome, and others. All these goddesses had their spouses, and of their offspring our Imperial House has come. Thus the earliest characters of our mythology were heroines—not heroes—and *so* our history has continued.

Women have figured conspicuously in all the developments of our Empire. As leaders, wives and mothers the women of Japan have been as much to us as they have been to any other of the world's great nations.

The habits and occupations ascribed to the women of our mythological period, indicate the nation's ideal for woman. The goddesses are represented as busy with their usual avocations: weaving, spinning, caring for the children and the duties of the home and household. From this ideal the Japanese woman has never departed. So when we talk of the womanly ideal as consisting chiefly in obedience, it is obedience to duty, to the instincts of true womanhood, which is only what true men can expect from faithful women. The history of Japan does not limit the duties of woman to the household. It is related of the Sun-Goddess that once when her son, Susa-no-o, raised a rebellion against her sway, she left domestic duties, gathered her forces, and, man-fashion, put the rebellious

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youngster in his place again. This capacity for the sterner, as well as the gentler and more domestic duties, has always been characteristic and typical of the Japanese woman. From the first it is noticeable that the overmastering motive of the true woman of Japan, is the spirit of self-sacrifice. One of the first of mortal females mentioned in Japanese mythology, the lady Oto-Tachibana, consort of Yamato-Takeru, followed her husband on his campaign through the eastern provinces for the subjugation of the aborigines; and when they were crossing the sea of Sagami, a violent storm arose, threatening to engulf the vessel. In those days it was a prevalent belief that wreck could be averted by sacrificing a life to the angry Sea-God; and so the Lady Oto-Tachibana at once threw herself into the foaming waters, to appease the wrath of the elements and save her lord alive. Thus she became for all time an object of highest veneration to the mind of Japan, and a perpetual example of wifely womanhood. It will be seen, therefore, that a combination of fearless courage and womanly gentleness has been always regarded as making up the ideal Japanese woman.

Coming down to the period of historical beginnings, the antique age, we find the same ideal and the same examples everywhere prevailing. One of the most typical women of these very early times was Obako, who followed her husband on an invasion of Korea. In the wars of the campaign she is said to have fought valiantly by the side of her lord, and to have there died. If any one imagines that this heroic spirit ascribed to the women of early Japanese history, was the outcome of *bushido*, we reply that this was before *bushido* was ever heard of. Indeed this spirit may have been the *mother* of bushido. It was in this more remote period of antiquity, too, that the Empress Jingo lived, and loved to lead her forces into battle against the nation's enemies. After the death of her husband, the Emperor Chuai, she bravely set herself to the accomplishment of his plans for national defence, and even carried the banner of victory across the sea into the land of the Morning Calm. She was the first ruler of Japan to extract tribute from a foreign country, having imposed taxes on the Koreans after their subjugation. The women of this period were not all of the warrior temperament, however. As an immemorial example of patient and gentle faithfulness and purity we have long looked back to the name of Hiketa-no-Akaiko. The story of her is brief, but penetrating into the life and marrow of our feminine ideal. The story goes that when the Emperor, Yuraku (457-479) was strolling along the banks of the river Miwa, he espied a fair maiden in the act of washing clothes by the river side. The girl was so fair to behold that His Majesty could not take his eyes from her. Addressing her at last, the Emperor asked her name; and then he told her never to marry any one, but to wait until he called her to the Imperial Court as his own. On seeing who was speaking to her, the maid humbly bowed and acquiesced. The Emperor strolled on, and the girl, much filled with the emotion of so unsual an experience, and looking happily to an illustrious future, went on with her wonted duties. Day by day, and year by year she waited for the Imperial summons. Many a suitor's hand was proffered, but none could tempt her to break her promise to the Emperor. At last, feeling that she could wait no longer without making inquiry, at the age of 80 years, she presented herself at the Imperial palace, with a gift for his Majesty. The Emperor, who had forgotten all about the incident of his youth beside the river Miwa, inquired who she was and why she had come. On hearing her story, the whole thing came back to him, and he was filled with grief and remorse over the cruelty unintended. He did all within his power to solace the disappointed woman, bestowing upon her the honour of two verses from his own hand. The aged woman could do naught but weep and wet her sleeves. This woman stands out before us for ever as an example of patient and obedient chastity, influencing the youth of all ages and times. Here, too, we

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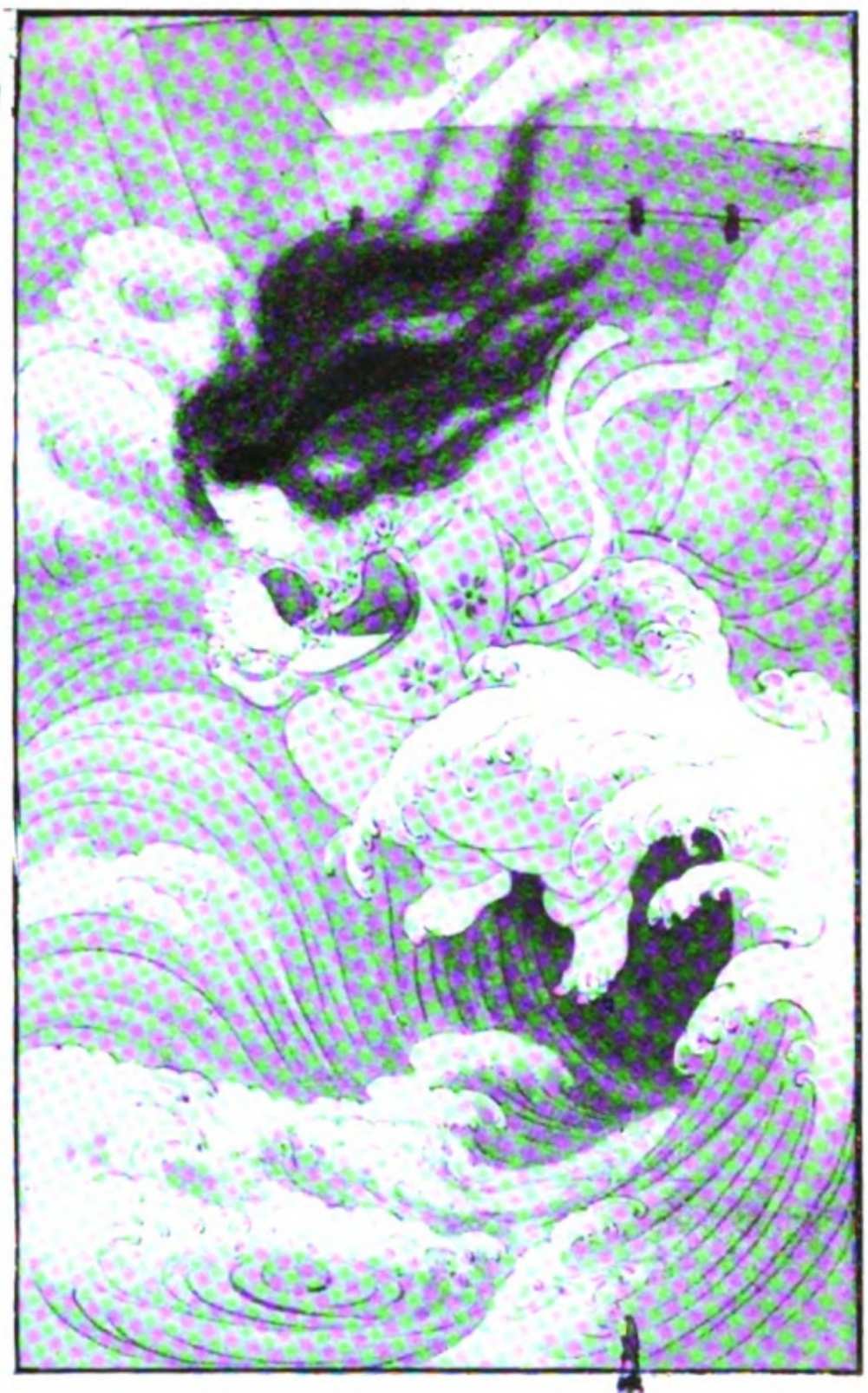

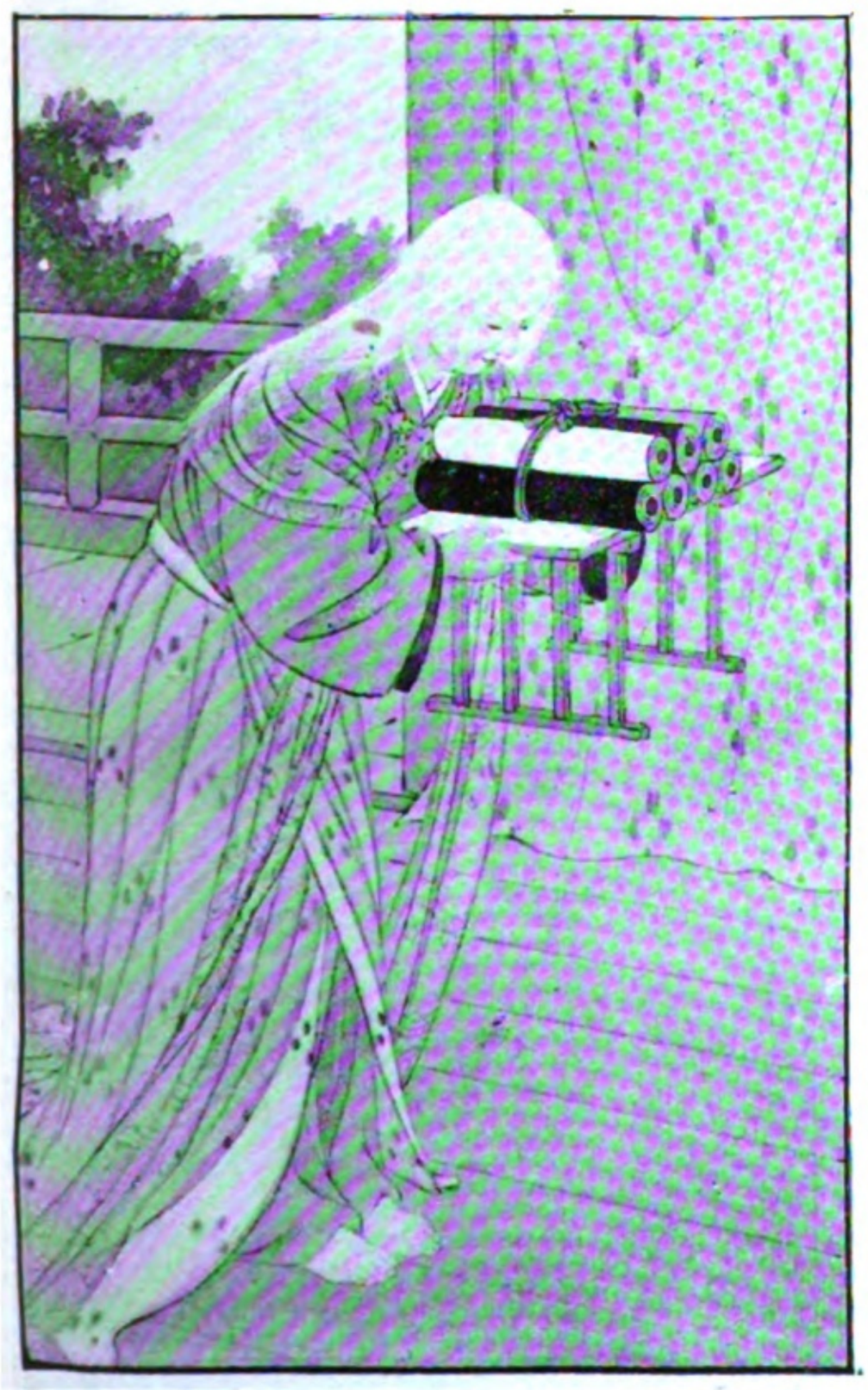

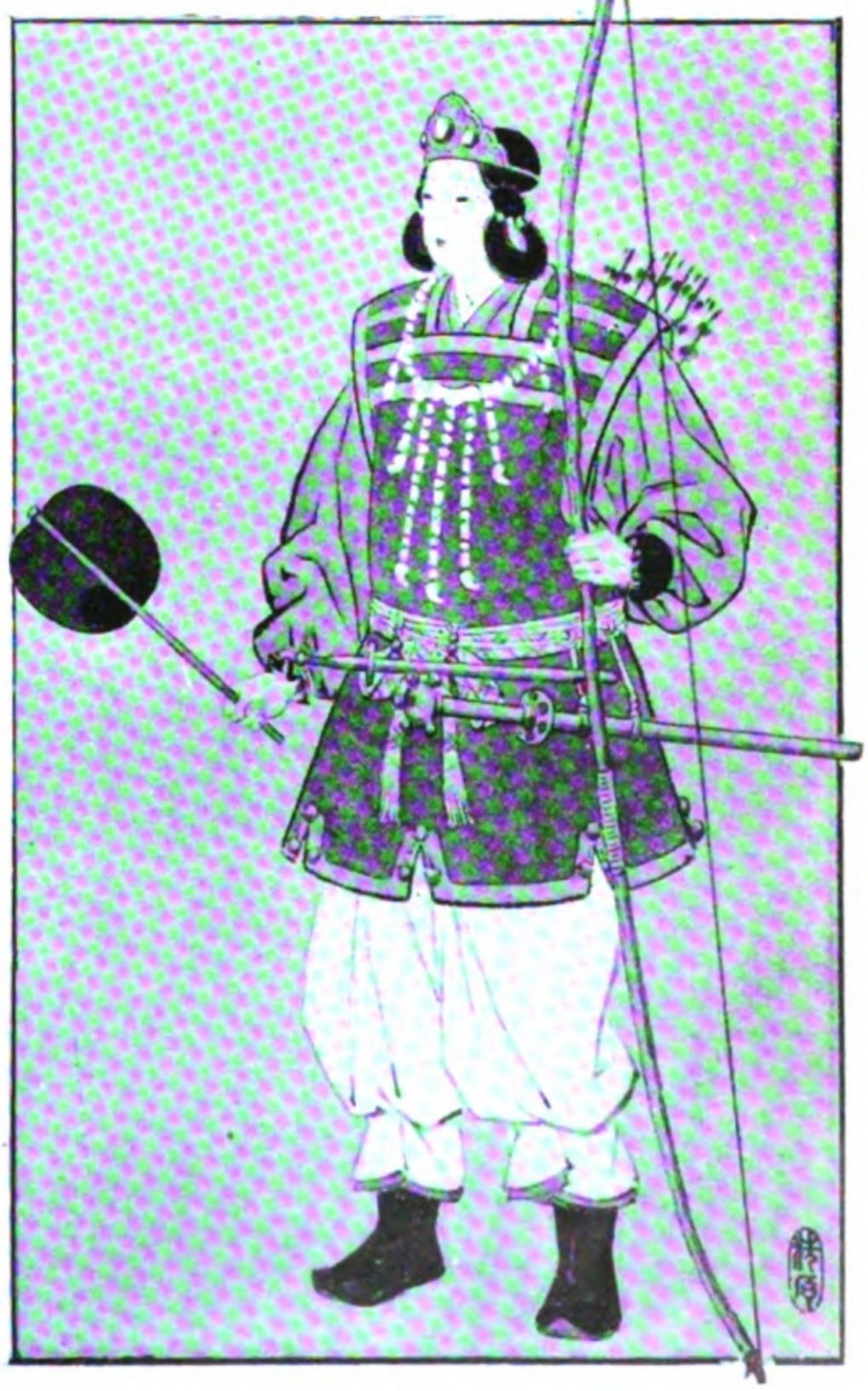

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1. LADY OTO TACHIBANA.
2. AMATERASU-O-MIKAMI.

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3. EMPRESS JINGO.
4. HIKEDA-NO-AKAYEKO.

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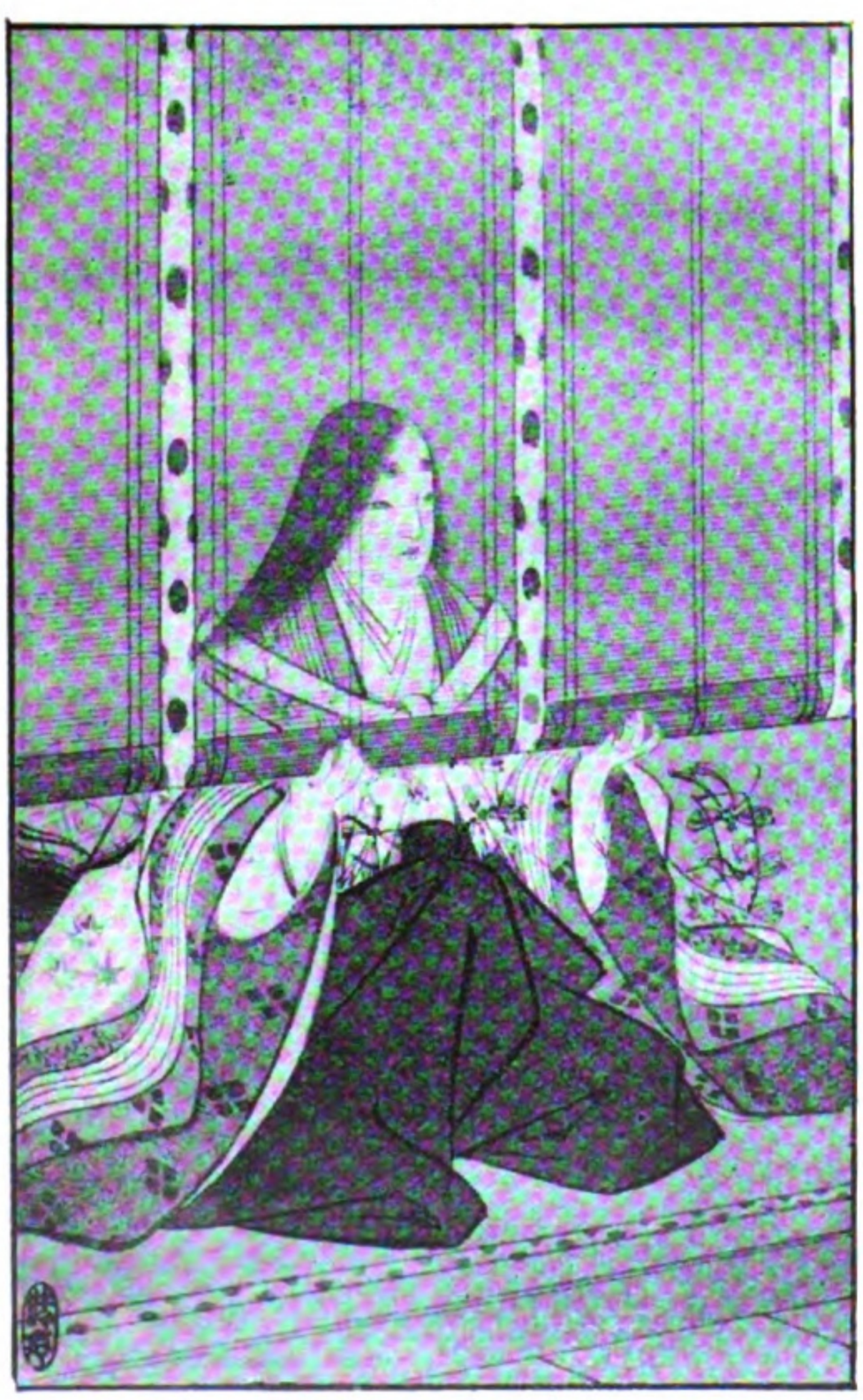

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1. WAGE-NO-HIROMUSHI.
2. EMPRESS KOMYO.

3

3. MURASAKISHIKIBU.
4. SEISHONAGON.

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have some suggestion as to the profound reverence the people had for the Emperor even at so remote a period as the middle of the fifth century.

With the advent of Buddhism the status of woman somewhat changed. But the ancient spirit could not be stifled by a foreign religion, and noble examples of what a Japanese woman could be, continued to present themselves. Buddhism began to spread among all classes of the people. The Buddhist precepts of mercy, and kindness to animals, were quickly taken up by the women of Japan, for they had always been inclined in this direction. Organized works of charity, under the auspices of Japanese women, now for the first time began to appear. The Empress Komyo, consort of the Emperor Shomu, in the Nara Period, instituted a Charity Hospital, which she called the *Hiden-in*, or *Seyaku-in*, and which was not unlike the modern institution of the same name. The purpose of this, one of the first charity hospitals in the world, was to extend mercy, and relief from suffering, to the poor and afflicted, who at that time abounded in great numbers on account of long wars. The same illustrious lady opened a public bath-house free to the poor. In Japanese history she is looked upon as the kind of woman we read of in modern times in Europe and America, much given to charity and good works.

Another famous woman of the Nara period was Wage-no-Hiromushi, elder sister of the great Wage-no-Kiyomaru, one of the most noted of ancient Japanese heroes. This lady, who was famed for her good deeds, was deeply impressed by the condition of those who had been reduced to poverty and destitution by the numerous civil wars. After the close of the Fujiwara campaign the country was left with hundreds of orphans, whose parents had been lost in the strife of blood. These were collected by the Lady Hiromushi and placed in an orphan asylum erected for them. Thus a Japanese woman had, herself, an asylum for orphans more than a thousand years ago. She was much admired for her noble deeds and her compassion, by the Emperor Konin, who said of her that while others were ever ready to hear and circulate gossip, this woman was never known to say, or report, an unkind word of anyone.

During the Heian period there was abundant prosperity and a marvellous development of fine art, accompanied by a love of pleasure and luxury. Naturally this affected the women of the time, who, as integral parts of society, could not well be immune to the imperfections of the time. Nevertheless we have many a noble illustration of women who maintained the old ideals and presented a figure amidst the corruptions of society quite as illustrious for purity as Mary Godolphin in the lewd times of the Stewart kings of England. A remarkable feature of the great names among the women of this time is their predilection to art and their love of literature. It is not without significance that one of the greatest specimens of our old classical literature is from the pen of a woman, Murasaki Shikibu, who wrote the *Genji Monogatari*. At this time all things Chinese were in the ascendancy, customs, art, literature; but the author of the Genji tales not only utilised the foreign language but was able to produce from it in pure Japanese a highly wrought piece of literary art. This grand achievement Japan owes to a woman; and it is safe to say that it is an achievement of which few women of any nation at that time would be capable. There were many other examples of brilliant genius among the Japanese wonen of the time. There were Seisho-nagon, Izumi-Shikibu, Akazome-emon, Ise-Osuke, and others, to mention only a few, all of whom were illustrious for mental accomplishments. Some of the most perfect poems of the time were from their inspiration and written by their hands. With the military rule of the Kamakura period the reign of effeminacy and luxurious ease was broken up, and women again began to show the sterner stuff of which they were made.

The civil wars between the *Genji* and *Heike* during the Kamakura period gave women many an opportunity of proving

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their mental and moral worth. Happily they did not prove unequal to the occasion nor unfaithful to the task. Not to mention a whole constellation of names, we may select such characters as those of Shidzuka, Tomoe, and Hangaku. Shidzuka was the wife of the famous general, Yoshitsune. In the days of her husband's misfortune, she faithfully followed him through all hardship and suffering, when her beauty would have made her welcome in a thousand palaces. When Yoshitsune escaped shipwreck during flight from his malignant brother, Yoritomo, he fled from his pursuers into the mountains of Yoshino; but even there did his noble wife follow him. Feeling that she could do nothing for him under the dreadful circumstances, and only expose herself to insult or death, Yoshitsune handed her a bag of silver and gold, and told her to retrace her steps to Kyoto. On the way back she was captured by the emissaries of Yoritomo and taken to Kamakura. There she was put under compulsion to make known the whereabouts of her fugitive husband; but, knowing that if caught, Yoshitsune would be at once executed, his faithful wife refused to tell anything of him. Lady Masako, the consort of Yoritomo, having heard of the fame of Shidzuka as a dancer in her *geisha* days, requested of her the pleasure of a dance. At first she refused on the plea of sickness; for real heart-sickness, in truth, she had; but finally she consented on condition that the dance be given before the shrine of the god of war, *Hachimansama*. As soon as she commenced the beautiful *odori* it was seen that she danced to a plaintive song of her own composition:

"Yoshino hills are white with snow;
Down every slope its depths I see:
One ventured toward the vale below,
And sank, immersed; would I were he!".

By this she meant that she was yearning for her lover far in the cold mountains of Yoshino, treading on the deep snow in which he would at last disappear. The dance was in exquisite taste and with infinite grace. So pleased was the wife of Yoritomo that she pleaded for one more dance; and Shidzuka acceded to the request with another song composed by herself:

Shizu ya Shizu
Shizu no odamaki
Kuri kaeshi
Musashi-o Imani
Nasu yoshi mo gana.

In girlish days of long ago,
A gaily dancing maid was I;
Would all the past could forward flow,
And bring my lover's glory nigh!

There was some doubt as to the significance of the first verse, but none as to the meaning of this. Consequently Yoritomo was much displeased, especially that she should express her love for Yoshitsune in front of the sacred shrine; and he would have punished Shidzuka, but for the intercession of his wife, Masako. Indeed Masako quite fell in love with the fair captive; and when Shidzuka was sent back again to Kyoto, the wife of Yoritomo heaped costly presents upon her and expressed grief at her departure. As an example of feminine beauty combined with purity of character and nobility of mind, Shidzuka stands out conspicuously among the heroines of Japanese history. In the next number of the Magazine we shall continue our sketch of representative Japanese women, coming down to modern times.

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HAS THE ANGLO-JAPANESE ALLIANCE ANY REAL VALUE?

By A NOTED JAPANESE PUBLICIST

THERE is no doubt that the Anglo-Japanese Alliance occupies a place of supreme importance in the political policy of Japan. Therefore any question as to its value demands the attention of the entire nation. The Alliance was concluded February 11th, 1903; and now that ten years have passed, it is only a mere truism to state the Japanese have come to look upon the great Agreement as of increasing significance, not only in Japan's relations with the Far East but with the world. Japan can never have the ingratitude to forget the deep sympathy shown by the British people during the Russo-Japanese war, a sympathy that could hardly have been so universal but for the Alliance, which has long ago passed beyond the region of politics, and become a people's Alliance, influencing even the region of economics and trade. Of these facts no one in Japan has ever had any doubt. Yet the further fact cannot be overlooked that certain among us have begun to ask questions about the Alliance, a fact somewhat over-emphasized recently by an article to that effect published in an Osaka paper and quoted in Great Britain with some surprise and interesting comment. The cause of doubt on the part of the Osaka editor was the progress made by Russia in Mongolia, which progress he could not believe possible if the Anglo-Japanese Alliance had done its perfect work. Among the more surprising views called forth by the article in question was the one expressed by certain British papers to the effect that the Osaka paper was quite right, and that the Alliance might possibly come to naught and be discontinued. Such frank expressions of opinion suggested to us in Japan an attitude of coolness on the part of some in England, for which we were not quite prepared. Indifference is the surest way to stifle even the warmest sentiments; and there is no doubt that any large measure of such an attitude in Britain would preclude the renewal to the Compact between the East and the West. If our fear is no more than an illusion, well and good, but if it be real, then the misgiving behooves us to utter a warning to our government and beseech our people to consider.

It was understood from the first that one of the most binding elements in the Alliance was the obligation of Japan to join in the defence of British India, in case of attack from Russia, China or Germany. If Japan be in duty bound to assist in the defence of India, then we should suppose that the British in India would have shown more or less sympathy and good-will for Japan, yet we cannot say that in this they have wholly come up to our expectations. They shake hands with us, it is true, but the hand feels as hard and cold as an iron fist clothed in

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velvet. In conversation with Japanese who return from visiting India we are told that the disposition of British officials in India is to treat all Japanese as military spies. Of course we do not like to be received with so much suspicion and doubt. Japanese trade and traders in India meet with little encouragement; and this attitude of the cold shoulder we regard as somewhat oppressive. This unsympathetic policy has been more marked since the Russo-Japanese war. Perhaps British officials in India have a conviction that the tendency of Japanese influence in that country is to incite the natives to disaffection and independence. We do not deny that some of our nationals there are sometimes tactless and unwise for the sake of promoting trade. And no doubt the success of Japan in the conflict with Russia, one of the great Powers of the world, has had a revivifying effect upon Indian ambition, and encouraged orientals to have greater confidence in their own ability. Most of all has it tended to impress on occidentals the fact that we of the East are in no way their inferiors. It is only fair, however, for our British friends to remember that not the Indians alone entertain notions of independence; for the same sentiment is observable in Annam, Burma, Persia, Egypt and Turkey. Is it just to ascribe to Japanese influence what is but a natural instinct of all races and nations? Britons, who are renowned for their admirable love of fairplay, will surely not put down these Indian aspirations after freedom to the influence of the war with Russia; but they will be disposed rather to impute them to a healthy ambition after greater national efficiency. And if there is any unnatural display of discontent, is it not to be attributed more to weakness of administration than to the pernicious presence of too many Japanese? Bad government will more surely bring about revolt, than water will run downward. In such cases the instigation of outsiders is superfluous. No one would think of connecting the Egyptian disposition to plot with the few Japanese who wander there as tourists to collect relics of ancient civilization. Nor is it more likely that the few of our nationals resident in India have ever done anything to make the administration of Great Britain in that country less efficient and successful. Our only ambitions in India are for the purposes of trade and tropical study, as well as for an investigation of the sources of our religion. Why then should we be watched as spies and disturbers of the peace? So long as this goes on, the Anglo-Japanese Alliance is to that extent ineffectual: for when an ally is treated with suspicion and kept at arm's length, he ceases to be an ally.

A further step toward the extinguishment of the Anglo-Japanese Alliance is to be found in the attitude of Great Britain during the recent upheaval in China. Many of us regard Great Britain's economic policy in China as an infringement of the spirit of the Alliance. We have a similar conviction in regard to her political policy, but on this for the present we deem it wise to be silent. When our Okura Company attempted to place a loan of the paltry sum of 3,000,000 *yen* in China on the security of the Shanghai-Nanking railway, England objected on a ground which we can not admit just. It would be interesting to know the real reason why Great Britain refused to coöperate with Japan

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on that occasion. The same hostile attitude was assumed in connection with the loan to the Chinese Merchant Navigation Company. Had the British consented to join with us the loan could have been brought to a successful issue. The attitude of British capitalists was, however, wholly against Japan.

Now, as in the case of the Indian Empire, China comes within the sphere contemplated by the Anglo-Japanese Alliance. Any just and proper interpretation of the Alliance contract involves mutual coöperation of England and Japan for the promotion of mutual interests and the peaceful solution of Chinese problems. But the attitude of British capitalists and merchants is directly subversive of this important feature of the Alliance, since they inevitably put obstacles in our way in China, and interrupt our every enterprise in that country. If British subjects assume this arbitrary attitude in India and China, the central territories contemplated by the Anglo-Japanese Alliance, and if the British Government and people justify this attitude by indifference or neglect to change it, we Japanese can not be held responsible if we begin to doubt the merit of the Alliance, or despair if its continuance. The Anglo-Japanese Alliance like all such agreements, is a *mutual promise;* and the essence, especially in this case, is friendship, political and commercial coöperation, and if one party to the compact fails to keep it in its most important aspects, is it not only so much waste paper? On these considerations, therefore, is it not a question whether we Japanese do not, by observing the contract, welcome and uphold the Alliance more than our allies? If our British friends take this cold and indifferent attitude, what can Japan do?

Japan wants it distinctly understood that the Anglo-Japanese Alliance is universally popular among her people, and that the desire to see it succeed and continue is universal throughout the Empire. Any question as to its merit disturbs the central policy of our politics. If, therefore, anything should occur to militate against the efficiency of the Agreement, it would be to the profound regret of Japan and certainly not to her interests. But if our British Ally persists in permitting the temperature of the agreement to lower, what will be the duty of Japan? Well, there are various considerations, some of which may be suggested. Since the annexation of Korea and our firm establishment in South Manchuria we have become a great continental Power.– This means that henceforth our paramount interests center in China, that any disturbance in that country effects us more directly and seriously than any other Power. This disposes us toward the advisability of an understanding with Russia, and attaching great importance to the attitude of Germany. Our war with Russia led us to know that country as we never knew it before, and consequently taught us a mutual respect for each other. We are now far more ready to conclude an Alliance with Russia than at any period hitherto in our history. We do not deny than many Russians are averse to such a policy, and the Russian press frequently gives vent to feelings that border on revenge that must be taken upon us for our victories over Russia. But we are convinced that such unworthy views express the minds of but a small section of the great Russian people. The wisest minds in both Japan and Russia never want to see the two countries locked in the arms of bloody conflict again. As long as wise statesmanship prevails in the two countries a Russo-Japanese Alliance is not only possible but might be eminently practicable and advisable. If the Anglo-Japanese Alliance be treated with indifference and falls into desuetude, there is in fact no other way for us to solve satisfactorily the Chinese problem. Great

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Britain and America hold the supremacy of the sea, but on land in the Far East they are hopelessly at a disadvantage. At the same time we in Japan are pretty well convinced as to the neccessity of greater naval expansion. During the last session of the Diet the Premier pointed this out, and intimated that from 1913 onwards this increase of naval increment must be undertaken even if the nation had to resort to increase of taxation. An Alliance with Russia is regarded as greatly facilitating our programme of naval expansion. It would also tend to strengthen our defences in Korea and China. Our Alliance with Russia would not in the least interfere with the Anglo-Japanese Alliance, any more than the Russo-French Alliance in any way militates against the Anglo-French understanding. If Great Britain has any real friendship for Japan she will probably welcome our alliance with Russia. If Britain should refuse to continue her alliance with us, all we could do would be to bow to the inevitable. In that case we should be forced to seek the alliance of Germany in addition to that of Russia. Germany's healthy imperialism and scientific development would have a wholesome effect upon our nation and progress, while the German habit of perseverence and frugality is just what we need. German wealth and industry are gradually creeping upwards to that of Great Britain and America, and the efficiency of the German army and navy is a model for the world. Her lease of the territory at Kiauchow bay brings her into contact with us, and her ambition to exploit the coal mines of Shantung lends her a community of interest with us. It is not too much to say that German interests in China are to-day greater than those of any other European power. If the Alliance with England should ever be abrogated, we might be very glad to shake hands with Germany.

In the revised treaty of Alliance with Great Britain the condition is specially stipulated that any country with which Britain has an arbitration treaty, must be exempt from attack by Great Britain in the case of trouble with Japan. The reasonableness of this provison we at once recognize, especially in the case of the United States, but the insertion of even this condition is an infringement of the conditions of the Alliance. We cannot get over that. Holding, as she does, a treaty of Alliance with us, how can Great Britain enter into an alliance with some other country, that distinctly provides that that country shall be exempt from the conditions laid down in the Anglo-Japanese Alliance? This question of fidelity to promise is a very sacred and important one to us. We greatly dislike anything that causes us to question it. Germany refused to enter into the arbitration treaties on the score of the Triple Alliance. This spirit we admire as consistent and just. It is not without significance that the American Senate has nullified the arbiration treaty by exempting from its provisions questions affecting American sovereignty and the Monroe Doctrine, as well as the, to us, very important question of immigration. If the British government accepts the treaty after this emasculation of it, the action must be regarded as tantamount to an abrogation of the Anglo-Japanese Alliance. Japan cannot but watch the attitude of her ally in this respect with more than ordinary circumspection. We live in times of great and sudden changes. We never can tell what a day may bring forth. The Anglo-Japanese Alliance is the centre of our political policy to-day. Whether it will remain so for any length of time, who can tell? It depends, we believe, on the people and government of Great Britain, and not on us. Some of us have a suspicion that the Liberal Party in England has not the warm attachment of their predecessors for the Compact with Japan. We can only hope we are mistaken. But the policy of the present British Minister of Foreign Affairs seems to have gradually diminished, rather than increased, the efficacy of the Anglo-Japanese Alliance.

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THE ERADICATION OF CHRISTIANITY

By NORITAKE TSUDA.

(EXPERT OF THE TOKYO IMPERIAL MUSEUM)

IN the course of human history it always happens that when the civilization of one people begins to mix with that of another race, it carries with it the religion out of which it arose. And if the genius of the two civilizations be greatly divergent, a clash is sure to occur, and a strong reaction will set in against the new religion. With the progress of human enlightenment and the evolution of the more humane instincts of mankind, this prejudice is becoming less and less possible; but when Christianity first came to Japan, our people were almost as narrow-minded in regard to religion as Europeans of the same period. I say almost, because it is safe to say that no foreign religion would have been as generously received in Europe of the Middle Ages, as Christianity was received in Japan. In fact many of our daimyos welcomed the new religion with open arms, and its successes for the first few years were nothing short of marvellous. The converts were drawn from all classes alike. Noblemen, Buddhist priests, men of learning, embraced the faith with the same alacrity as did the poor and ignorant. In thirty years from the advent of Christianity in 1549, it is said, there were no less than 600,000 genuine converts, with 138 European missionaries, and numerous native pastors and teachers. How then did it happen that our government undertook to eradicate a religion that was at first so warmly welcomed?

The reasons are somewhat complex, but they can be understood by all fair minded persons. Expressed in the briefest possible manner the eradication of the foreign religion was undertaken because of the suspicions the foreigners had excited in us as to the intended aggression of western countries. We were led to infer that missionaries were but the advance agents of the nations from which they came; nor did we imagine this, for we were told as much by some of the foreigners that visited our shores, and when our authorities forbade the propagation of the foreign religion, they were practically defied and set at naught by the foreign missionaries and their Japanese disciples. The government of the day could not tolerate this attitude, even independently of the suspicion created as to the possibility of invasion by European fleets.

The condition of Europe as well as that prevailing in Japan during feudal times, conspired to render more acute the possibilities of antagonism and mutual apprehension. During the sixteenth century, for some eighteen years, the Council of Trent had been sitting in Europe, engaged in the one work of trying to reform European religion. The nations of Europe were themselves in

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the throes of the Reformation. The great Spaniard, Ignatius Layola, had organized his Society of Jesus for the purification and propagation of the faith. Pope Paul III heartily supported the idea, and sanctioned the entrance of the new Order on the foreign mission field. So the missionaries went out into India, China, South America and Japan. St. Francis Xavier, one of the greatest of the Jesuits, was the first European missionary to Japan. He had been engaged in evangelising India and the Sunda Islands, when he met a Japanese fugitive named Anjiro, a native of Kagoshima, who had gone to India in a Chinese junk. Anjiro was a man of character and position; and he soon embraced the new faith and was baptized. The account of Japan which he gave to Xavier, induced the great missionary to set out for our country, and he arrived at Kagoshima in 1549. He was received with distinguished courtesy by the Prince of Satsuma, and forthwith began to preach the Gospel unhindered. He stayed only two and a half years in Japan, but in that time he visited and established missions at Hirado, Yamaguchi and Kyoto. Xavier left behind him two Jesuit missionaries, who had accompanied him to Japan, Cosmo de Torres and one Fernandez. As already mentioned, the faith progressed so wonderfully among the Japanese that in 1582 the nascent church was able to send an embassy to Rome to report to the Pope. This embassy was supported by the Princes of Bungo, of Arima and of Omura, and on reaching Rome in 1585 the embassy was received with due honour by the Holy Father. In the letters conveyed by the embassy, the Japanese princes expressed gratification for the happiness of knowing Christ, beseeching the favor of the Pope on the young Church in Japan. The party had sailed from Japan by way of Goa and around the Cape of Good Hope to Mexico, and thence to Madrid and across Europe to Rome. Returning by the same route, they had to call at Manila, and did not reach Nagasaki till 1590. Another embassy was despatched in 1613 by the great feudal lord, Date Masamune of Sendai, but while the party was on the way, fierce persecution had broken out in Japan; and as word of it had got to Rome, the envoys had not so warm a reception as the first embassy, especially as Date was now a leader in the suppression of the Christians.

Such then was the happy situation of the Christian Church in Japan when peril arose, caused chiefly by the foreigners themselves. The first evil came from the jealousies of the Portuguese and Spanish traders, who in order to compass each other's ruin began to libel each other to the Japanese authorities. The condition of society in Japan at that time tended to empasize suspicion. Hideyoshi had, after much warfare, succeeded in subduing most of the Empire. But the bad feeling caused by jealousies between traders and also between Jesuits and Franciscans, tended to disturb social conditions. The invasion of Japan by the Franciscans from the Philippine Islands was the ruin of the infant Church. The Jesuits had remained in quietude after the edict of Hideyoshi against the propagation of Christianity; but the Franciscans paid no attention to the warnings, even building a church and celebrating mass right under the eyes of the *Taikosama* in Kyoto To the warnings of their friends that they were openly defying the laws of the nation, they gave no heed whatever. Some of the missionaries became iconoclasts and assisted in the destruction of Buddhist temples and otherwise disturbing the state of society. To the authorities this looked very much as if the foreigners were not going to wait for the reinforcement of European armies, but were going to take things at once into their own hands. And so there was nothing for it but a trial of blood and fire.

At this time, that is about the beginning of the seventeenth century, there were in the whole empire about one million Christians, with churches almost everywhere. To undertake to eradicate all these was no easy task, yet that was what the feudal government attempted and did. There was much hesitation at first, as the eradication of the foreign religion would probably destroy the

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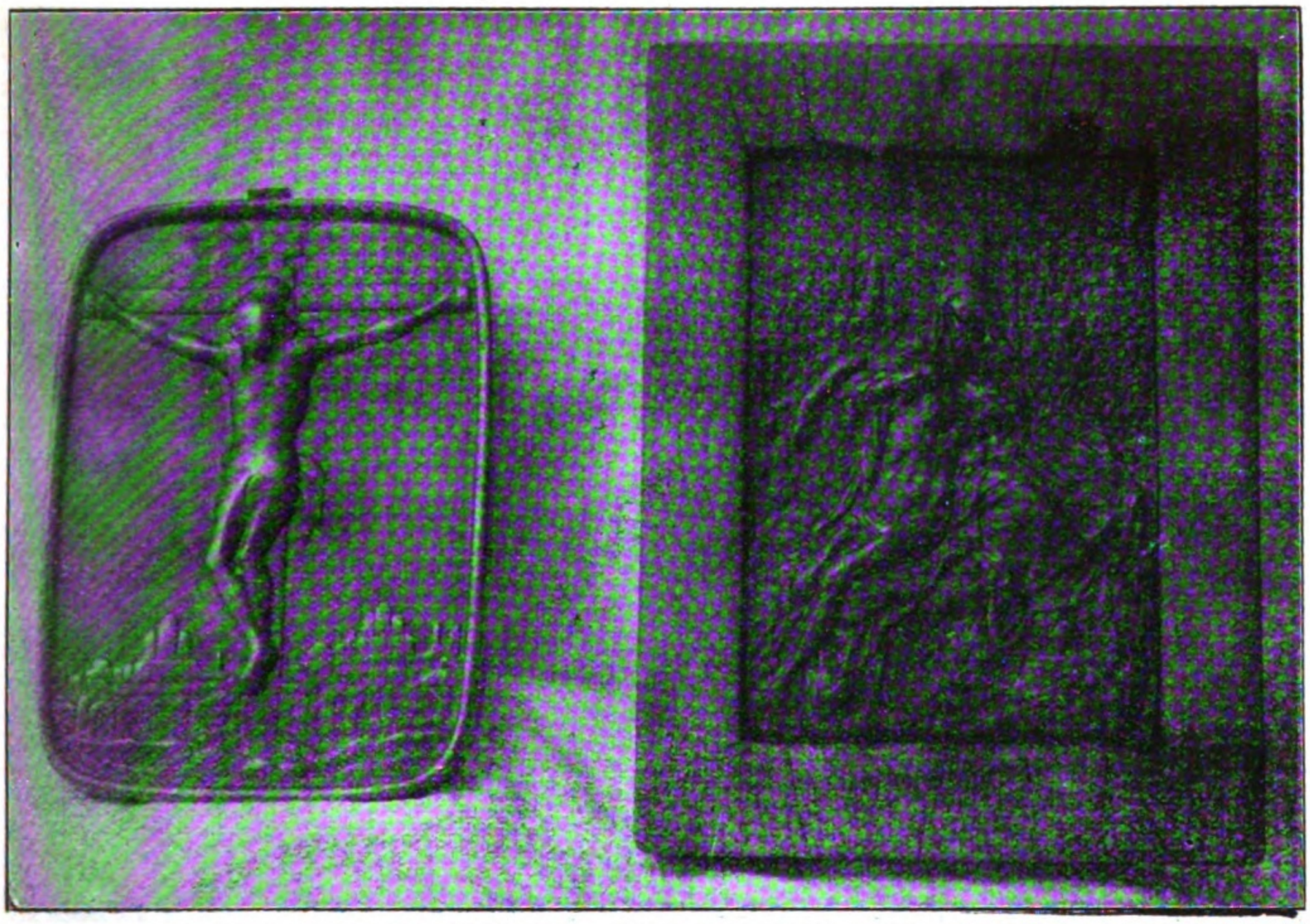
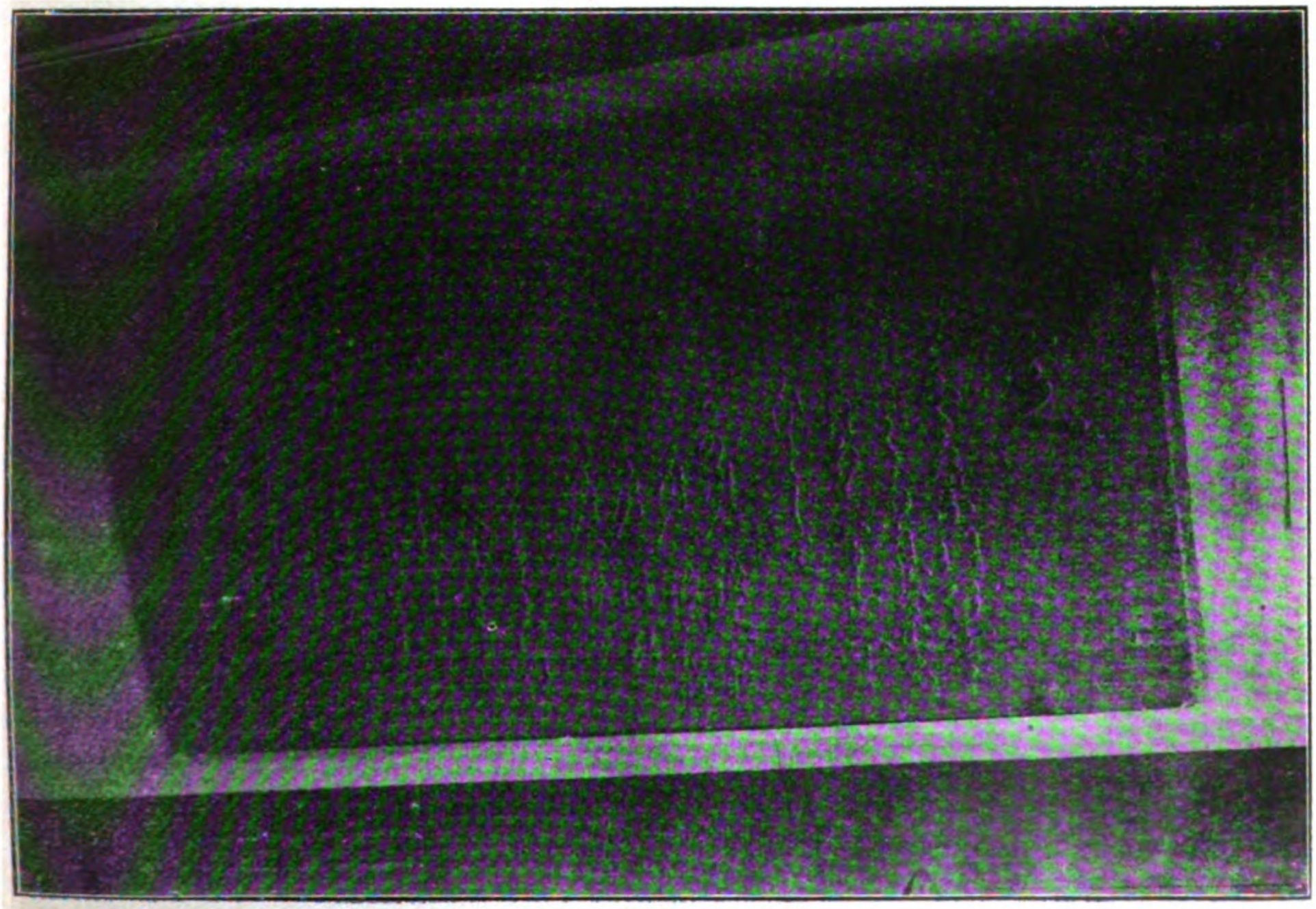


FUMI-YE : SACRED FIGURES USED FOR CHRISTIANS TO TRAMPLE ON IN THE DAYS OF PERSECUTION IN JAPAN. *Images foulées au pieds par les apostats au dix-septième siècle. Fume-ye ; welche man im 17ten Jahrhundert mit Fuessen treten liess.*



SEISATSU : NOTICE BOARD PROHIBITING CHRISTIANITY IN JAPAN AND OFFERING REWARD TO INFORMERS. *Affliche défendant le Christianisme et offrant des récompenses pour les délateurs. Oeffentlécher Anschlag mit Verbot der christlichen Religion and Versprechung von Belohnung für Angeber.*

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BELL OF THE FIRST CHRISTIAN CHURCH IN JAPAN, BUILT BY ODA NOBUNAGA.
Glocke der ersten Christlichen Kirche, erbaut von Oda Nobunaga.
Cloche fondue pour la première église chrétienne bâtie par Oda Nobunaga.

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lucrative foreign trade. Consequently the persecutions of Hideyoshi were but mild compared with those of Iyeyasu and his successors, who did not care so much for trade as Hideyoshi. As there was now a flourishing trade with the islands of the Pacific, Mexico, and Holland, as well as England, the authorities knew that the missionaries could not be kept out so long as foreign ships were permitted to come. The Dutch continued to come because they brought no missionaries, and were willing to assist the authorities in suppressing the foreign religion. During the Shimabara revolt the Dutch at Nagasaki sent ships to bombard the forts where the Christians were walled in. Now from 1611 onwards for half a century a persecution began for the eradication of the foreign religion, the annals of which are among the most terrible on record. At first it was against the leaders; and more than 200 of the missionaries suffered martyrdom. But the laity proved even more staunch adherents to the faith than the priests, and so they were included in the onslaught. Every man, woman, and child that refused to recant was put to the torture and the death. The ways and means of increasing the terror were many and of the most horrible invention. Some were crucified by being fastened to an X-shaped wooden frame and having spears thrust through them obliquely from either side, piercing the vitals. Others were suspended by the feet in deep holes in the ground, until ready to recant or die, as they usually did in three or four days. In Sendai and the cold north, some were stripped naked and thrown into icy ponds till they perished with cold. In Kyushu many were taken to the boiling springs of Unsen and suspended head first into the seething water, being dipped up and kown until dead. Others were burnt at the stake. No form of torture was thought too mild to frighten the people against the foreign religion. But amid all this, the severest of persecution, most of the Christians remained firm, preferring any sort of agonizing death, rather than deny Christ. The Christians of Kyushu, seeing that death for all of them was certain, resolved to make a last struggle for safety; and so they collected in Amakusa castle in Shimabara and took their stand. They were besieged by 160,000 government troops, and after a brave struggle, were overpowered by the government troops, assisted by the Dutch from Nagasaki, and slaughtered with great carnage.

The methods of the government for testing the Christians and persuading them to recant, are interesting. The Buddhists were asked to keep a record of all who favoured Christianity; and a religious census was taken all over the Empire. Every governor was made responsible for the religious belief of all under his jurisdiction; and he in turn made the head-man of every district or ward likewise responsible for the creed of the people under him. Every street of every town or village was divided into families of five, and one was made responsible for the belief of the other four, having to report the facts to headquarters. The method of testing was, to have officials go police-fashion from house to house, asking each member of the household to trample on the cross. The latter was a representation of the crucifixion of Christ, engraved on a copper or brass plate. Public meetings were held at temples, when the cross was laid on the floor and all present commanded to walk over it. Those refusing, or even refusing to attend the meeting, were at once placed under arrest and put to the test or the torture.

The association formed by the government for the extirpation of Christianity was known as the *Kirishitan Bugyo*; and every daimyo was ordered to establish such a bureau, and see that it was active. The method first tried was *Terauke-shomon*. This was a certifiate from the local temple showing that the holder was not a Christian. It also had to prove that the bearer was a contributor to that temple. Consequently the scheme was very successful in increasing temple revenues; but as most of the Christians refused to obtain such certificates, the scheme was not so very satis-

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factory. The plan of temple-endorsement was followed up with the one, already mentioned, of taking a religious census. It is interesting to note, by the way, that this was the origin of census-taking in Japan. In this way Buddhism became worldly and materialistic, bringing in a spiritual decadence from which, in Japan, it has never recovered. Such is the consequence of making people religious by government order.

The plan of making Christians trample on the cross was called *Fumiye*, the the latter being a figure of Christ either on the cross or otherwise represented on a metal plate. There were also *Fumiye* of the Virgin Mary and the Apostles; and the people were commanded to trample on the sacred figures as a proof of their recantation. Even if they were not Christians they had to obey the order as an oath that they never had been adherents of that faith. Persecutions over figure-treading were most fierce in Kyushu and Yedo. The leaders in refusing to obey the order were the foreign missionaries; their disciples for the most part followed their example and suffered torture and martyrdom. In Kyushu there were annual gatherings for figure-treading, superintended by the *gundai*, or governor, all the officers keeping a vigilant eye on those ordered to trample on the cross, lest the act should be performed in mere pretence. We reproduce in the illustrations some *Fumiye* used at Nagasaki. After the Shimabara revolt a new device was brought in, called *Zokutaku-kin*, or money given as a prize to all who gave information leading to the detection of Christians. The offer was placed on a notice and set up by the government in public places along the roads:—

NOTICE

200 pieces of silver will be paid for the apprehension of a *padre*.
100 pieces of silver for a deacon.
50 pieces for a common Christian.
The above reward will be paid even to Christian informers, if they at the same time renounce their creed and appeal to their neighbors to do the same.

From this time even books containing the name of Christianity were prohibited from circulation in the Empire.

Another plan used was known as *kisho-mon*, or swearing letter, and something quite different from *terauke-sho-mon*, as it consisted of an oath in the name of the gods, whereas the chief point of the former was as a certificate from the Buddhist temple. According to *kisho-mon* Christians had to swear by their own God, and others by the gods of the country, that they had renounced Christianity or never had any connection with it.

But in spite of all these attempts at the eradication of the foreign religion, the roll of martyrs increased, and there seemed no way of keeping out the missionaries except by the absolute isolation of the country from foreign intercourse. They thought that a religion so difficult to eradicate, and which made people so defiant of authority, was dangerous; and, much as they wanted foreign trade, they were willing to sacrifice it, rather than run the risk of the country being controlled by the foreign religion. Consequently from 1641 every door of the Empire, except Deshima with its Dutch merchants at Nagasaki, was closed to foreigners, until Commodore Perry made his famous entrance in 1853.

The history of Christianity in feudal Japan shows how bravely and firmly the Japanese people can face all danger and pain, even to death itself, for the sake of what they believe to be sacred and true. After the centuries of seclusion had passed away and the missionaries were given permission to preach Christianity again in Japan, it was found that many of the descendants of the former Christians still adhered to the faith of their fathers. In and around Nagasaki were discovered several Christian communities who had survived the ruin of the church of two centuries before.

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TRADE WITH CHINA SINCE THE REVOLUTION

By HIS EXCELLENCY, BARON MAKINO,

(MINISTER OF AGRICULTURE AND COMMERCE)

For some time I have taken much interest in the progress of internal affairs in Europe and America, and it has required no very great accuracy of observation and judgment to be convinced that the mainspring of activity in all countries to-day is commerce. It is even the underlying *motif* of all modern diplomacy, influencing politics, fiscal questions and even social life. One is loath to believe that the drift of civilization is altogether toward utilitarianism or materialism, but if what everybody says be true it would seem that such is the case. Commerce and industry make up the prime factor in all the greatest and most far-reaching movements of our time. Such universal and close application but results in consummate achievement. Consequently the progress of commerce and industry during the present century, young as it yet is, has been nothing short of marvellous To say that often this progress has been made at the expense of peace and human life is to aver what is simply obvious. The main causes of the war between Spain and the United States, as well as the war in South Africa, were economic and commercial. The whole attitude of the Powers toward China during her present period of adversity is dictated by commercial considerations. The parties to the Anglo-Japanese Alliance, the Franco-Japanese Alliance, the America-Japanese Agreement, the Anglo-German understanding, are all meditating on their commercial treaties with China, with little or no regard to the moral and social aspects of the new republic. There is a unanimous agreement as to the necessity of preserving the integrity of China; and the various Powers have declared willingness to stake their all on its maintenance; and all for the sake of the almighty dollar; for they say China is their best customer. China has people, and population is what makes trade. No other country in the world offers so vast a field for trade. With the growth of education and the development of material progress, possibilities of commercial enterprise in China are simply unlimited. The anxiety of the Powers to enter into more and more intimate tradal and political relations with China cannot but excite intense interest in Japan; for China is our nearest neighbour, our best customer; and our commercial and political relations with that country are superior to those of any other nation. It is therefore a matter of infinite importance what course China takes in dealing with the numerous applicants for her patronage at this or any other time.

It is true that Japan enjoys a profitable trade with many countries of the west. Our exports to America are of increasing volume and value; while the various nations of Europe welcome what we can supply; but this occidental trade at its best is difficult for us to handle with any satisfactory degree of achievement; for it is always more difficult to deal with highly developed commercial nations than with those less advanced in modern progress. Trade with peoples of lower social standards is always more easy and profitable. There was a time when Japan hoped to find her chief field of commercial enterprise in the west; but to-day the mind of Japan is all toward China as the commercial hope of our future, not to say anything of our geographical and racial advantages with that country. It

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is our ambition to be to the East what Great Britain is to the West. Separated as Britain is from the continent of Europe, she neither interferes with nor is effected by the various continental changes and movements. While any or all of these continental nations may be in a state of commotion, Great Britain, secure on her island shores, remains in undisturbed prosecution of her vast industrial and commercial enterprises. Now, China is to us what Europe is to Great-Britain. Therefore let the history of England in relation to Europe be borne in mind as I dwell on the relations of China to Japan.

We have left no means untried in making a thorough investigation of the present conditions in China, so as to arrive at as accurate an estimate as possible of what is to be expected in the commercial relations of that country with Japan in the near future. The *data* obtained is vast, and will require a great deal of consideration. The revolution went on for more than three months, and the results upon trade and commerce have been great beyond calculation. Whether the trouble is even yet over, no one seems to be quite sure. As for myself I confess inability to foresee clearly the ultimate outcome. If one is to judge the future by the past, more or less disquietude is to be expected for some time to come. But if the government becomes fully and perfectly established we may expect commerce to resume its wonted activity and show even more rapid progress than in the past. With the outbreak of the revolution our trade with China at once began to fall off, especially in the matter of exports. The volume of our exports to that country last year was about 68,570,000 *yen* in value, but during the first three months of the revolution a decrease of no less than 6 per cent was manifested. We are now facing a revival with the restoration of peace. But the new demand will not be exactly like the old. The revolution has wrought radical changes, which are affecting taste and necessity in various ways. Whether the demand for new lines of export will remain permament we cannot say with certainty. As a considerable portion of the new demand is in the nature of wearing apparel, it is not unlikely that in this respect at least the demand will continue. We know that mental changes have a far-reaching effect upon material demands in trade. When feudalism began to break up in Japan and western thought commenced to permeate the country, the change of thought produced a corresponding change of taste and demand in the material things of life; so that new industries in the manufacture of foreign houses, foreign furniture, leather boots, and woolen clothing in European style, at once arose and had an important and lasting influence on national commerce. The results of the revolution in China cannot be expected to have a less radical effect upon the millions of that country; and what a field of new trade this will open up? Already the abandonment of *queues* by the Chinese has resulted in an unprecedented demand for woolen caps; so that our manufacturers were cleaned out in short order. That is only one thing. When the *queue* is given up, however, an almost universal adoption of European clothes is likely to follow. Even if a change in this direction becomes merely moderate, the difference in trade among 400,000,000 of people will be no small matter in the realm of commerce. All these possibilities have to be taken into consideration as we ponder our commercial future with China.

Another matter of no small importance is, as to how our trade with China may best be promoted and carried on. Hitherto we have done a good deal of it through strangers: that is through *baiben*, or middlemen; but, as everyone knows, the more hands a transaction has to go through, the more complicated and expensive does it become, and the better way is to make it as simple a matter as possible. This simplification of tradal transactions we have been calling "direct trade," though it is nothing more nor less than the proper way to trade. In the matter of direct trade with China, the merchants

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of Japan enjoy a considerable advantage, as they are more familiar with the language and customs of China than their foreign contemporaries. There is nothing of course, to be said against the middleman *per se*, be he foreigner or Japanese; it is simply a matter of the cheaper and better way. If any one finds it more advantageous to deal through a middleman, he needs no advice as to how he ought to act. We find, however, that the people of the great commercial nations are disposed more and more to come directly into contact with those whom they buy from or sell to; and this will be particularly the case in the matter of Japanese trade with China. We think we know a good deal about commercial conditions in China, because we know a little more than the merchants of the west; but we really know nothing as we ought to know; and I would advise all those who hope to share in trade with China, to make careful and constant investigation into the conditions prevailing there; for I am sure there is much yet to be learned, if our trade with China is to achieve its best. Instead of our business men staying at home and waiting for orders, let them go or send representatives into central China, and they will find a more remunerative field of demand and consumption than they ever dreamed of, reclining in their offices at home. Even the Chinese do not know what they want until they see something that appeals to them. We know that a live mannfacturer of a good article can create a demand for it; and even useless things have had a vogue just because the commercial management was so successfully carried on as to create temporary demand for them. Now is the time to explore China commercially; and any demand we create *now* for useful articles, will in all liklihood become permanent.

In promoting trade with China the morale of our methods must be as carefully inquired into and made right as our general system of supplying the demand. Trade with China depends upon winning the confidence of the Chinese, just as it does in other countries. Many of our merchants have not yet got over the mistaken feeling of a *sense of temporariness* in regard to foreign trade. This may the result of our isolation from foreign countries during the ages of feudalism; but such a feeling is a serious menace to a full development of commercial relations with other countries. We should look forward to creating custom and holding our customers permanently. Japanese merchants must treat their customers abroad with the same consideration as those at home, and do all in their power to hold them. This, even apart from the ethical duty of it, would seem necessary to a country whose merchants must ultimately depend more on the foreign than the home demand. This means that greater care must be taken in producing articles up to sample, and treating all customers with justice and impartiality. Price and quality of goods must agree absolutely. These things have often been said before; but there are always a few who fail to profit by the warning; and those who try to be honest and trustworthy suffer from the bad reputation created by the defections of the few.

It is not too much to say that a great part of our hope for future financial rehabilitation in Japan depends upon how we can further develop trade with China. In this matter we cannot afford to be beaten by our foreign competitors; for the very welfare of the nation depends upon it. I would have all Japanese regard it as the foundation of our national prosperity. Should we lose China as a customer it would mean the ruin of our commercial prospects. We have to remember it is not a danger that is purely imaginary. Some time ago by strenuous exertion our knitted cotton goods made great headway in China and the outlook was very promising, the demand for the products of our cotton mills extending even to India. Too highly elated with their success, some of our manufacturers began to slacken precaution and to place inferior goods on the market, indulging in excessive production; and so our reputation fell, while another nation came in and took the field. This habit of opening up fields for others to exploit, and

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all for want of right method, is a futile course of action; and it is time that warning with regard to it was unnecessary. Our commercial men should combine to keep up the reputation of our products, and place Japan in a position to satisfy all markets open to her. The Imperial Government of Japan is extremely solicitous for the good reputation of national manufactures and commerce, and all who interfere with this laudable ambition must be accounted disloyal to their country, as well as their own real interests. The government, however, can do little of itself. The greater part of the duty lies with our merchants and manufacturers themselves; and if they respond with a will, there is no reason why Japan should not enjoy her proper share of the new demand for trade with China.

TO A FRIEND

Japan is not a land where men need pray,
For 'tis itself divine:
Yet do I lift my voice in prayer, and say,
"May every joy be thine!"

"And may I too, if thou those joys attain,
Live on to see thee blest!"
Such the fond prayer that, like the restless main,
Will rise within my breast.

—*Hitomaru, in the Manyoshiu* (737 A.D.)
Tran. by B. H. Chamberlain

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BARON MAKINO,
MINISTER OF AGRICULTURE AND COMMERCE.
Le Ministre d'Agriculture et du Commerce.
Der Minister für Landschaft und Handel

DEPARTMENT OF AGRICULTURE AND COMMERCE, TOKYO.
Bureaux du ministère d'Agriculture et de Commercé.
Regierungsgebaeude für Ackerban und Handel.

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DR. NAGAYOSHI NAGAI,
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DR. BARON DAIROKU KIKUCHI,
Privy Councillor.

DR. HISASHI TERAO,
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SOME JAPANESE SCIENTISTS

"N"

THE dawn of modern science in Japan was somewhat late, but when the sun of knowledge once began to rise, it shone with a brilliance unprecedented among the nations. During the past fifty years Japan has made more progress in science than the whole world had made during the previous two thousand years. True, Japan cannot claim to be the mother of the scientific system she has acquired, for she received it readymade from the nations whose investigators had through long ages arrived at the sum of modern knowledge: but Japan's ready reception of the scientific attainments of the west, and her immediate utilization of them as to the manor born, place her on a plane far above China and other nations who in spite of opportunity have remained for the most part ignorant of modern knowledge.

The tiny loop-hole through which the first rays of occidental light began to peer into Japan was the little Dutch settlement of Deshima at Nagasaki. As soon as the Japanese began to realize that the strangers were possessed of a knowledge much to be desired, the eager youth of Japan commenced to flock thither to investigate; and it is surprising how much of scientific fact these typical Japanese minds were able to elicit from mere merchants who laid no claim to be teachers of science. There were, of course some men of intelligence and scholarship among the Dutch traders at Nagasaki; men like Von Siebold, who were capable of imparting to inquiring minds most of what was then known of science in the west. But the knowledge acquired by the Japanese from the Dutch amounted to little more than certain isolated but important truths, which served more to excite still greater curiosity than to be of much practical value.

These young Japanese pioneers of knowledge had to learn the Dutch language before they were in a position to acquire even the modicum of science then at their disposal. When one remembers that at that time there were no dictionaries and other facilities for the acquirement of foreign languages, the perseverence of these young men is altogether worthy of admiration. They were but the forerunners of that ever increasing number of minds hungry for knowledge, which for half a century or more have been the leaders in Japan's progress. Among the earliest of these men, so representative of Japan, was Aoki Bunzo, whose eager thirst for knowledge led to his mastery of the Dutch language and his knowledge of the science of Botany as then known to the West. Some time about the year 1734 he cultivaied a small garden of foreign plants in Koishikawa, Tokyo, and gave himself up to their study in a manner thoroughly representative of the Japanese scientist. Later, Hiraga Gennai, a man of Sanuki, came in contact with the Dutch at Nagasaki, and obtained a sufficient knowledge of natural science and physics to be able to conduct successfully experiments in electricity, and to make electric machines and thermometers. These are but examples of many, that in early days made independent attempts to acquire a knowledge of western science. The whole system of western science did not come to Japan until about the year 1877, when teachers began to be imported from abroad and Japanese students were sent to foreign universities and seats of

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learning in England, America and Germany. When these men returned to Japan they were able to utilize their pre-existing knowledge of the country in connection with their newly acquired attainments in science, and so they became the first regular instructors of the rising generation in a systematic form of modern knowledge. With their advent the rise of universities and colleges become so sudden as to be phenomenal. In this sketch but a few of the leaders can be mentioned, and these must be taken as typical of a large number to whom Japan owes her present eminence among intelligent nations.

One of the greatest of Japan's pioneer scientists was Ito Keisuke, born in Nagoya in 1803, the son of a doctor of the old school. Even from childhood young Ito had been fond of making botanical collections, with a truly Japanese love of flowers. In 1827 he journeyed to Nagasaki to pursue his studies there under the instruction of the great Von Siebold. On completing his studies he travelled all over the Empire, exploring the highest mountains and penetrating the most remote places in search of botanical specimens; and after 28 years of this sort of study, he was appointed professor of Botany in the Imperial University. Is there another example of a teacher who could claim to have gone through so long and practical a preparation for the work of an instructor in his special field of knowledge? The discoveries Ito made were considerable, and so attracted the attention of the scientific world that at the International Geographical Conferrence held at Rome, he was awarded a medal for his book on the Plants of Japan, and his own university gave him the degree of doctor of Science. After a long life devoted wholly to his favourite science, he passed away at the age of 100 years.

Another name that will stand out for ever among the scientific leaders of Japan is that of Yamakawa Kanjiro, who was born in Aizu in 1854, studied engineering in Russia in 1870, and graduated in physics at Yale University in 1875. Yamakawa became a professor in the Imperial University on his return to Japan, and did so fundamental a work there that he is now regarded as the father of physical science in this country. He finally became President of the University, from which he was recently transferred to a similar position in the new University of Kyushu, the young institution needing a name of this eminence to start it on its way; for, among the more intelligent Japanese students, the name of a great teacher has more influence than the University, just as used to be the case in Europe and America.

Another name of illustrious merit among the scientists of Japan has attained eminence in the realm of mathematics; we refer to Kikuchi Dairoku, now Baron Kikuchi, late President of the Imperial University of Kyoto and recently made a member of the Privy Council. Baron Kikuchi was born in Tokyo in 1855, the son a Dutch scholar. He entered Cambridge University, England, in 1867, where, after five years, he graduated with the degree of B. A., taking a first class in mathematics. Upon his return to Japan he wrote many text-books in mathematics, which are widely used in the schools of the Empire. He received his M. A. degree from his Alma Mater in 1881, and has since been elected member of many learned societies, such as the British Association for the Promotion of Science, the Mathematical Society of London; and in 1882 he was sent as a delegate from Japan to the International Conference of Scientists held in the United States, to consider the Zero Point of the Meridian and the measurement of Time. Baron Kikuchi was at one time Minister of State for Education, and was transferred from the position of President of the Tokyo Imperial University to the same position in Kyoto for the purpose of advancing the interests of the smaller institution, having been created a Baron by the Imperial Government for his scientific services to the nation.

Nagai Nagayoshi, the great Japanese pharmacoligist, was born in Awa, 1845, educated in Germany, and afterwards appointed a professor in the Medical

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Department of the Imperial University, Tokyo. Another scientist of more than national fame Terao Hisashi, whose research work in the department of physical science is worthy of notice. Dr. Terao's most noted achievements are in the realm of Astronomy. As he had studied in France he was sent out with the French expedition for observation of the planet Mars on the island Martinique ; and after his return to Japan he made informing reports of his work, and was placed on the commission for the determination of the Meridian. He is at present professor of Astronomy in the Imperial University, Tokyo. Sakurai Joji studied at the University of London where he won a scholarship of £100, and on his graduation was appointed a professor in the Tokyo University. His special field is Chemistry, in which he is regarded as the highest authority in Japan. Kato Bunjiro is a noted specialist in Geology. He is a distinguished graduate of the University of Leipsic, and at present a professor in the Imperial University, Tokyo. His geological theories, as to Japan, have attracted the attention of the world's scientists.

In the Department of Zoological science the name of Mitsukuri Kikichi will be ever long and favourably remembered. A younger brother of Baron Kikuchi, he studied in America, where the first to offer him hospitality was the celebrated humourist, Mark Twain, at whose house he stayed, in company with Professor Kojima, now professor at the First High School, Tokyo, when the two young men first went to the United States. Mitsukuri took his bachelor s degree at Yale University, and a post graduate course at John Hopkins University later. He further prosecuted his studies in zoology in Great Britain at Cambridge, after which the University at Baltimore made him a doctor of Science. His achievements in the realm of zoology were of world-wide repute, and when he died last year, the Imperial University lost one of its most noted men.

The name of Kuhara Mitsuru is wide and favourably known in the work of organic chemistry. Dr. Kuhara was educated in Johns Hopkins University, with post graduate courses in Germany, where he made great advances under the famous Professor Remsen. In an article published by him in the Chemical Journal of Johns Hopkins University, he pointed out mistakes made by celebrated chemists, and not only astonished the world by his knowledge, but added much light by explaining his experiments in the field of organic chemistry, especially in relation to bismuth and sulphur. His thesis for the degree of Doctor of Philosophy was on the subject of Mineralogy, with Chemistry for a major. He has recently been appointed President of the Imperial University, Tokyo.

Sasaki Chujiro received his first inspiration toward science when he was a student in the Tokyo Imperial University under the American, Professor Edward Morse. Later he took up the study of sericulture and prosecuted his studies in Germany and France, and he is to-day one of the greatest Japanese authorities on silk culture. At the International Agricultural Conference held in Vienna Professor Sasaki delivered a lecture in the oriental department, which demanded instant recognition as one of the ablest presentations of the subject ever heard by the scientists present. After exhaustive studies of his subject in Europe, including research in the department of fisheries, he returned to Japan and took up the work of an authority on aquatic products.

Dr. Sekiya Kyokage has become an authority on seismic and volcanic phenomena in Japan. He studied in England as well as in the Tokyo University, and after taking up work at the latter institution, he invented a seismometer, and established the first college of seismology the world has seen. At the British Association meeting for the Advancement of Science a Swiss Professor declared that Sekiya's work in the realm of seismology exceeded all that had been done in other countries. The museums and colleges of the world are indebted to him for

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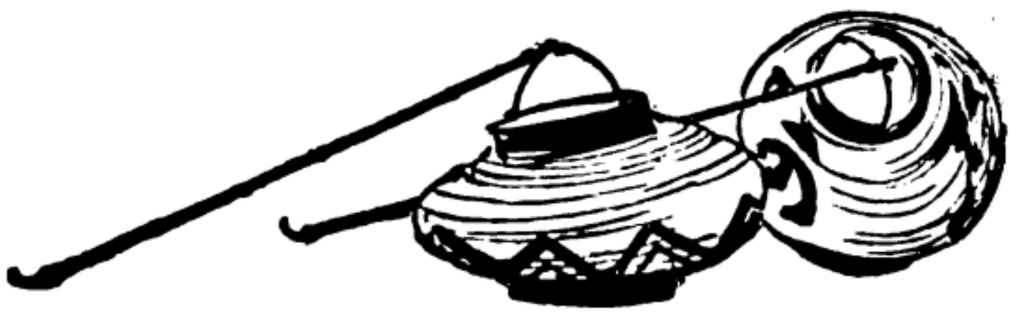
models showing the effect and course of earthquake vibrations. Since his lamented death his work has been worthily carried on by his scarcely less famous pupil, Dr. Omori.

In the field of Botany the name of Matsumura Ninzo has won deserved fame. Dr. Matsumura studied in Italy; and in Germany, he won a name for high scholarship as a student of professor Fitzel. On his return to Japan he became a teacher in the Imperial University; and his books on the science of botany have won wide attention. Yokoyama Matajiro is a great authority in the department of Geology and Archeology. He was educated in the Imperial University of Tokyo and in the University of Munich. After an extensive study of the various districts of Europe he came back to his native country where he has since been a noted teacher in his special field.

Iijima Kwai is another brilliant son of the Imperial University, Tokyo, who owes his first inspiration to Professor Morse. As an undergraduate he wrote a dissertation on his experiments with the leech, which attracted much attention and was thought worthy of publication in foreign journals. He went to prosecute his studies further in Germany, where he won the esteem of many great names in science, and received a gold medal from the King of Saxony. He is now a leading authority on ornithology in Japan.

In the realm of physics and acoustics the name of Tanaka Schohei holds an honoured place, not only in Japan but in Europe. During his studies in Berlin he invented an apparatus for upright pianos, for which he received a patent from the German Government and was accorded an audience by their Majesties, the Emperor and Empress of Germany; and the Prussian Government requested him to affix his invention to the great organ in the cathedral at the capital. When Prince Ito was in Germany he was much surprised to be asked by the German Emperor about the health of Dr. Tanaka, about whom Prince Ito had not heard much; after that the name of Dr. Tanaka became better known in his own country, and he is now among the leading Japanese authorities on acoustics.

Dr. Tanakadate, the noted authority on electrical science, is a graduate of Glasgow University, where he had the honour of being elected president of the Philosophical Society. After post graduate work in Germany he returned to take up duty in the Tokyo University. He is now an authority on the art of dying and barometric pressure. There are many other names in the realm of science among the Japanese, but as we said at the outset, space forbids even the mention of them. It will be seen that most, if not all of them, owe their distinction to the impetus lent by education abroad, Great Britain, the United States and Germany being the countries affording most of the facilities for study and the inspiration to prosecution of scientific attainment. To those men Japan owes a debt of untold gratitude in the field of practical knowledge, and material as well as moral progress. Certainly, without them Japan would not be in the line of advance that she occupies to-day. Their names are not blazoned abroad, like her warriors, but they are in far more real sense the foundations of her greatness. Think of the thousands of young men these Japanese scientists, representing every department of physical research, have sent out to instruct the multitudes of the Empire in modern knowledge! Some day Japan will accord them a place equal to the Elder Statesmen, and call them the Empire's Elder Scientists, the fathers of modern progress, the sources of the nation's knowledge.



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TOILERS IN THE RICEFIELDS

One April evening, after longing search
Among the lonely mountains of Japan,
I lit upon a lawn of English grass
And violets born in sand. Words may not tell
The rapture of my heart when I beheld
This homely scene. Then as I laid me down
In silent gratitude, a sudden lilt
Of maiden's laughter carolled through the brake,
Like innocence made musical; such joy
As little Lady Greensleeves may have known.
Whose can the sweet voice be? I wondering thought—
What spirit of delight dwells in these hills?
Or is it but on echo of long since
Invading memory? No, once again,
The laughter rang, and with it mingled more,
Rousing the sunny glades with frolic mirth.
I looked around: no Dryad stirred in view;
But far below, where tiers of ricefields rose,
Three girls, straw-kirtled, knee deep in the mire,
Were cheerily at work. And as they smote
New life into the winter-saddened earth,
They sang in turn some simple ballad-tune
Whose chorus broke in glee. This Sabbath eve,
Though they had trod defilement since the dawn,
They held the clue to life's bewilderment,
Prizing no fevered hope. They sang themselves
Above their fate; they gave festivity
And grace to all that grows: the crest of pines,
Symbol of sturdy life; the weeping moss
That stores a cooling draught; the little bamboo,
Lashing aside the storm; but most of all
They sang the song of ripe, deep-bending grain,
The wealth whose merry ministers they were.
And as they sang the valley took their song,
Rolling it over narrowing terrace plots,
Until the high winds, roving uncontrolled,
Bore it abroad to challenge discontent
And urge on all who heard some service meet

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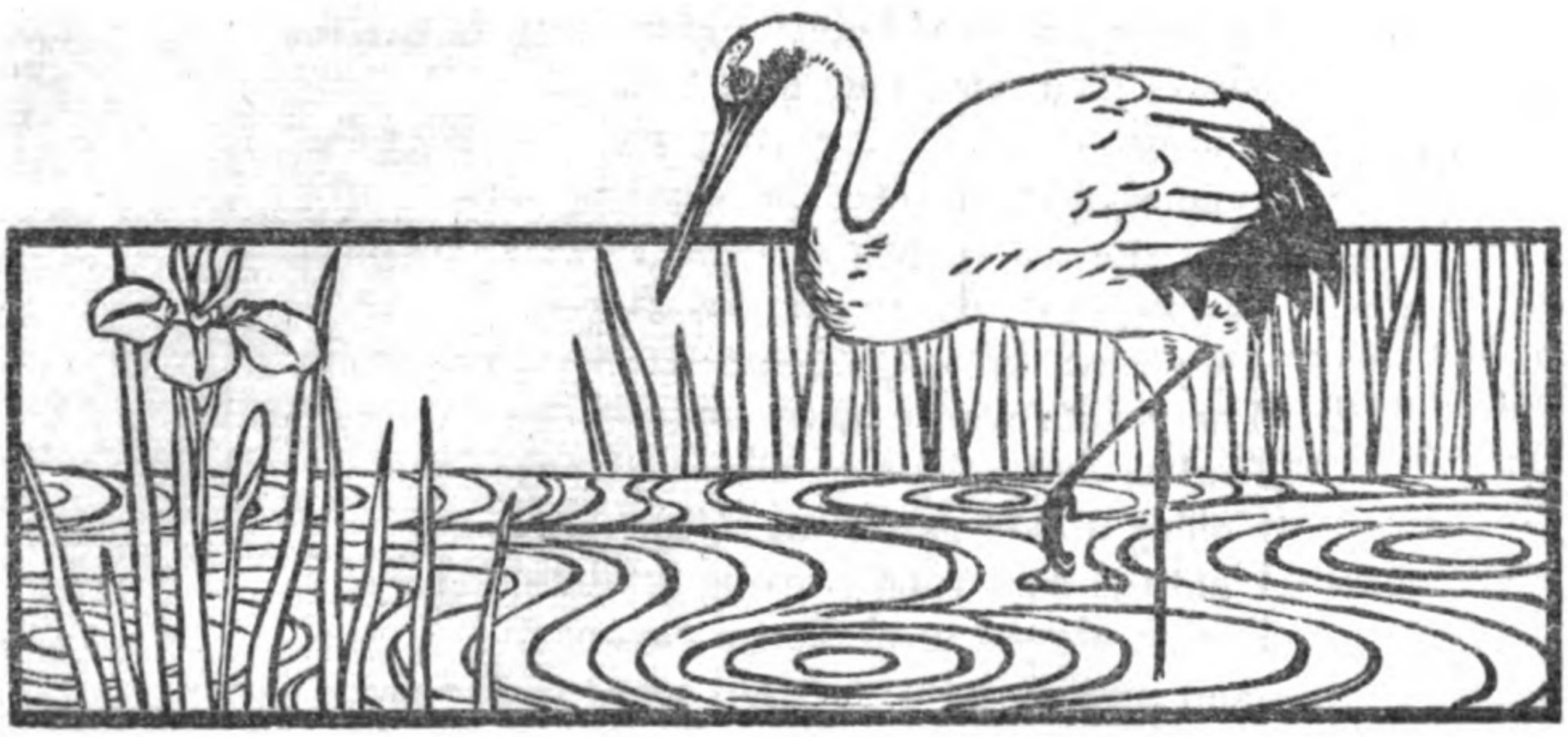
Their laughter, born of will at war with want,
Gave to that scarred ravine a kindred soul
With strand and meadow in yon land afar
That speeds the setting sun. In England dear
Such glee of children blesses village street
And storied house; by primrose banks in spring,
By moorland stream at heather-time, in woods
Merging on pastures where the solemn kine
Give fragrance to the breeze; by still lagoons
That hear the heron scream at eventide;
By grassy ways, the gift of ancient foes,
Where velvet bees go buzzing high content;
By holm and grange, and bustling market-stead
Such laughter have I heard, and known my heart
Uplifted like a sea-bird in the gale.

Sing on, sing on, and let your song not cease,
Ye island-daughters, through long years ahead,
Brave years of struggle and of happy sleep!
Then to far ages of a listening world,
As to a humble wanderer this day,
Such fountain-rain of maiden gladsomeness
Shall seem a beauteous utterance of the truth
That guides the sunward progress of Japan.

E. E. SPEIGHT.



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KOYA-SAN

By ONZAN

KOYA-SAN is the name of a mountain in the land of Kii, on which stands the great *Kongo-buji* monastery and temples, one of the greatest national shrines, and one of the oldest religious foundations, in the Empire. This enormous institution was established by the famous Kobo Daishi, the founder of the Shingon sect of Buddhism, in the year 811 A. D. Kobo Daishi had studied in China; and when he returned to his native land, filled with all the lore of Buddhism, he determined to set up a monastery of his own, that would teach a purer form of the faith than was commonly known. Of course the new center of light would have to be set up on a high place; so the great teacher traveled through various mountain ranges on the lookout for a suitable site. As he made his way up the heights of Koya-san, he soon discovered that the formation of the elevation was exactly in the shape of the sacred lotus, hill rising upon hill, peak upon peak, in a vast circle, with a flat-bottomed depression in the center; and here in the heart of the lotus-shaped eminence he resolved to build the greatest religious foundation of the world.

Legend has it that on his way up the steep recesses of the mountain he had a vision of the local god, Kariba Myojin, accompanied by two dogs; and the Shinto divinity promised assent and protection to the new monastery. This is the explanation given as to why dogs are the only animals permitted to enter the sacred enclosure. Other prohibitions in old times were musical instruments, as being conductive to frivolity; and the planting of the bamboo tree, as being an incitement to money-making, that tree being much used for making various utensils of daily use. Up to 1906 no woman was allowed to enter the temple grounds, the whole business of the place being given up to men. Among the numerous legends of Kobo Daishi himself is one attributing to him the invention of Japanese script writing, a belief sufficient to associate with his name all the mystery which most ancient peoples connect with the transference of thought to writing.

Eight years from the commencement of the work the first great temple was completed, and in time all around it on the beautiful plateau other temples, on a more or less elaborate scale, began to rise, the gigantic central structure being given the name of *Kongo-bugi*, Diamond-Summit Temple. It is said that much of the exquistive carving and wood sculpture in the great edifice is the handiwork of the founder himself. The new foundation attracted numbers of students and soon became a mecca for pilgrims. In time it grew to a position of national importance, under the patronage of various Emperors, and an Imperial chapel was erected. Kobo Daishi died here in the month of March, 835, and a shrine to his memory occupies the center of the innermost temple. He was undoubtedly a man of magnificent character and splendid genius, and it is not to be wondered at

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that he won the confidence of so many of his countrymen and the Imperial House. The Emperor, Uda, visited Koya-san in 900 A. D., and the Emperor Shirakawa in 1023, the example being followed by several subsequent occupants of the Imperial Throne. Some of the rulers of Japan are known to have paid visits to the great shrine no less than thrice during their lifetimes. The historic place has suffered disasterously from fire, the most destructive conflagrations occurring in 1843 and 1888, the great pagoda perishing on the former occasion and never since restored. One of the most priceless treasures of the temple is the 8,000 rolls of Buddhist scripture, written in letters of gold and beautifully illuminated in various designs. These scrolls are valued at more than half a million *yen*.

The approach to Koya-san is magnificent in the extreme. One leaves the little way station of Koya-guchi, with its small inn for the accommodation of pilgrims for Koya-san, and makes one's way by *kago* or on foot up the steep wooded heights, up hill and down dale, for over ten miles; but the eye is so charmed on every hand that all fatigue is forgotten. Moving on and up, one passes through village after village, gazing down on beautifully wooded valleys, and upwards over densely wooded hills, with numerous streams worming their sinuous way down rock-strewn ravines. Higher up one passes under magnificent timber, trees as old as time; for no axe is permitted to enter here. The forest grows thicker and more dense until the monastery gate is reached, and one enters the temple grounds. Lodgings can be had in any of the temples, but the fare is strictly vegetarian, neither fish nor flesh being permitted to enter the holy place. No regular charge is made, but the fee should be equal to that of a first-class inn. The guests are all awakened before dawn, and are expected to attend the service held in the hall of a thousand tablets where prayers are offered for the souls of all whose entablatures are therein.

One now takes a priestly guide and pursues one's way through the various historial buildings of the enclosure. The most important is the *Kongo-buji*, or main temple. This is an unusually fine specimen of Japanese architecture, adorned with gold sliding-screens by Kano Tanyu, Sesshu, Tanzan and other classical artists, the beautiful Plum-tree Chamber having scenes by Kano Tanyu, and the Willow-tree Chamber scenes by the same master. It was in this latter room that Hidetsugu, nephew of the great Hideyoshi, committed *harakiri*; and the chamber has been kept ever since as he left it. In the center of the temple is a huge chimney around which the monks gather to keep warm while reciting the *sutras* in winter. To realize the enormous size of this building one has to bear in mind that it is some 210 feet long by 180 broad.

Coming next to the *Kondō*, or Hall of Gold, one is convinced that the structure well deserves its name, for the interior is ablaze with gold and glorious colouring. The building is of *keyaki* wood and roofed with copper. The huge beams and pillars of *keyaki*, and the magnificent carvings adorning the exterior, are most impressive. The structure is really three buildings, one inside the other, the most gorgeously decorated one being the shrine in the center. Here is a sixteen-foot seated image of *Yakushi-Nyorai*, the "Buddha of Medicine and Cure," carved by Kobo Daishi, the whole image glittering with gold. There are several other noble specimens of the founder's work in this apartment, all of which are now registered among the most valuable of national treasures. The paintings of angels and Buddhist deities and the coloured carvings of birds are very fine, while the ceiling above glows with rich representations of dragons with a phoenix amongst them. The *mandara* hanging on the pillars signifies, as usual, the two halves of the Buddhist universe. Another interesting scroll is in memory of all who died in the Russo-Japanese war, including friends and foes alike!

Immediately below the main temple

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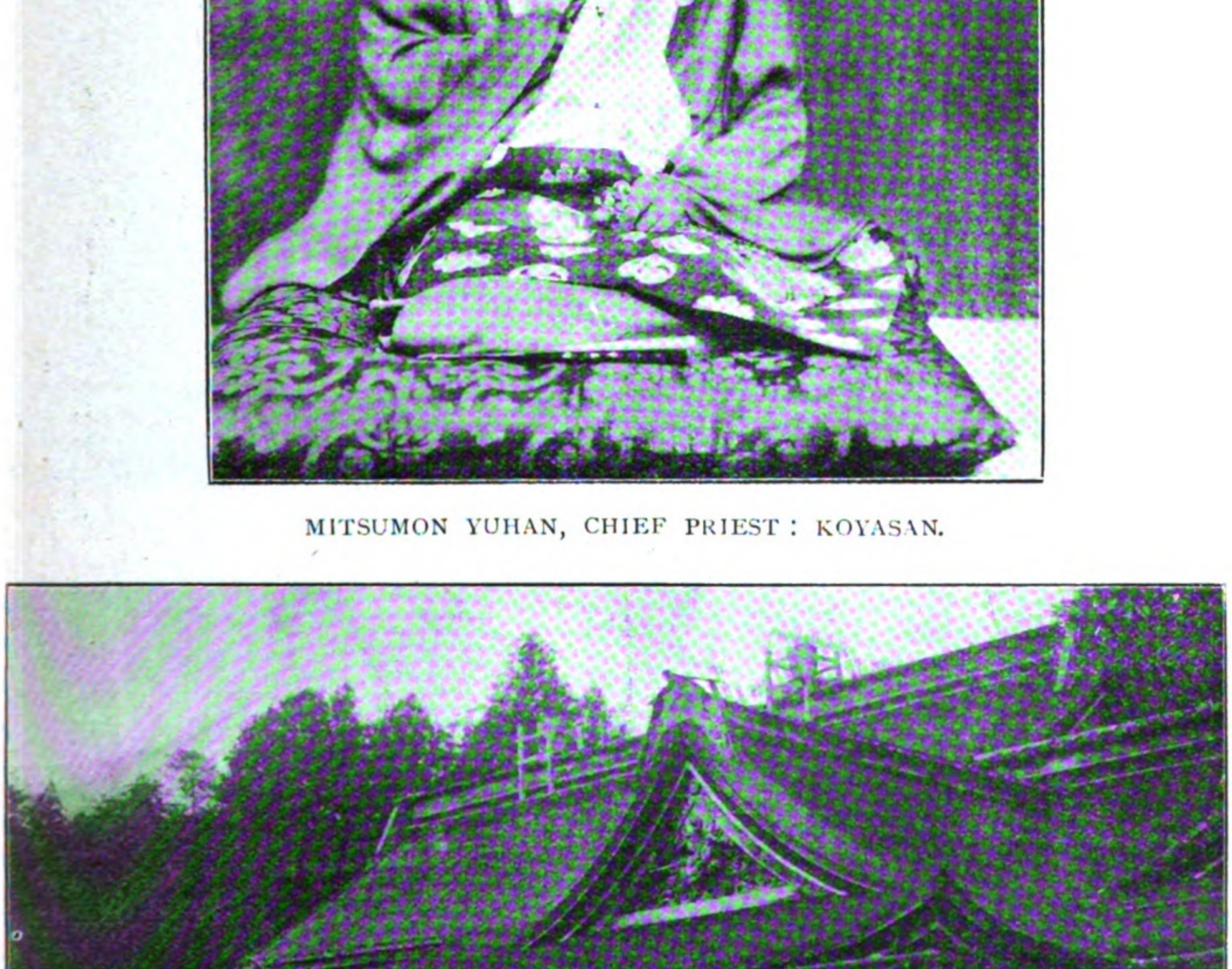
MITSUMON YUHAN, CHIEF PRIEST : KOYASAN.



THE KONGOBUJI, OR MAIN TEMPLE : KOYASAN.

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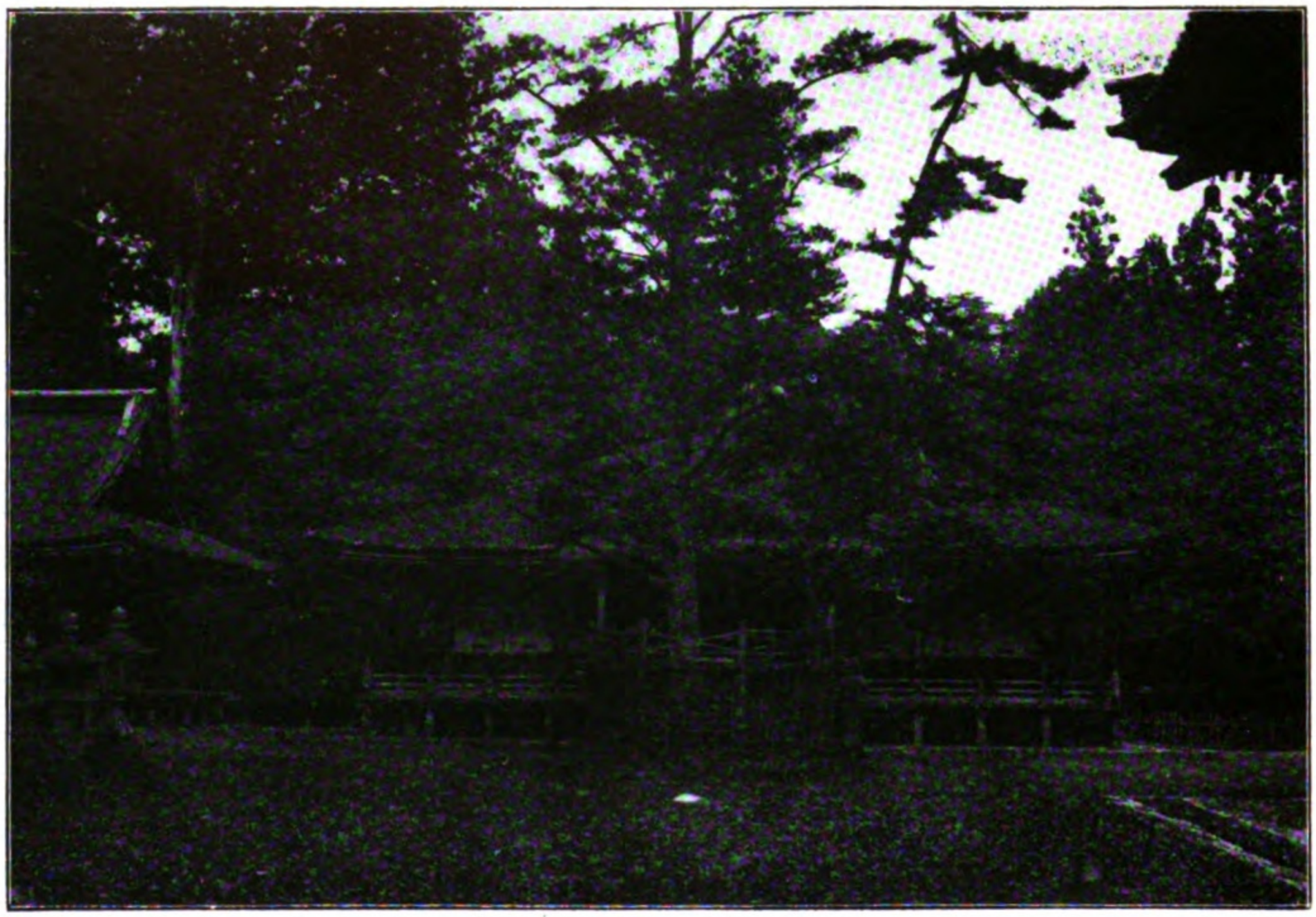

THE MIYEI-DŌ AND SACRED PINE TREE.

THE SANMAI-DŌ.

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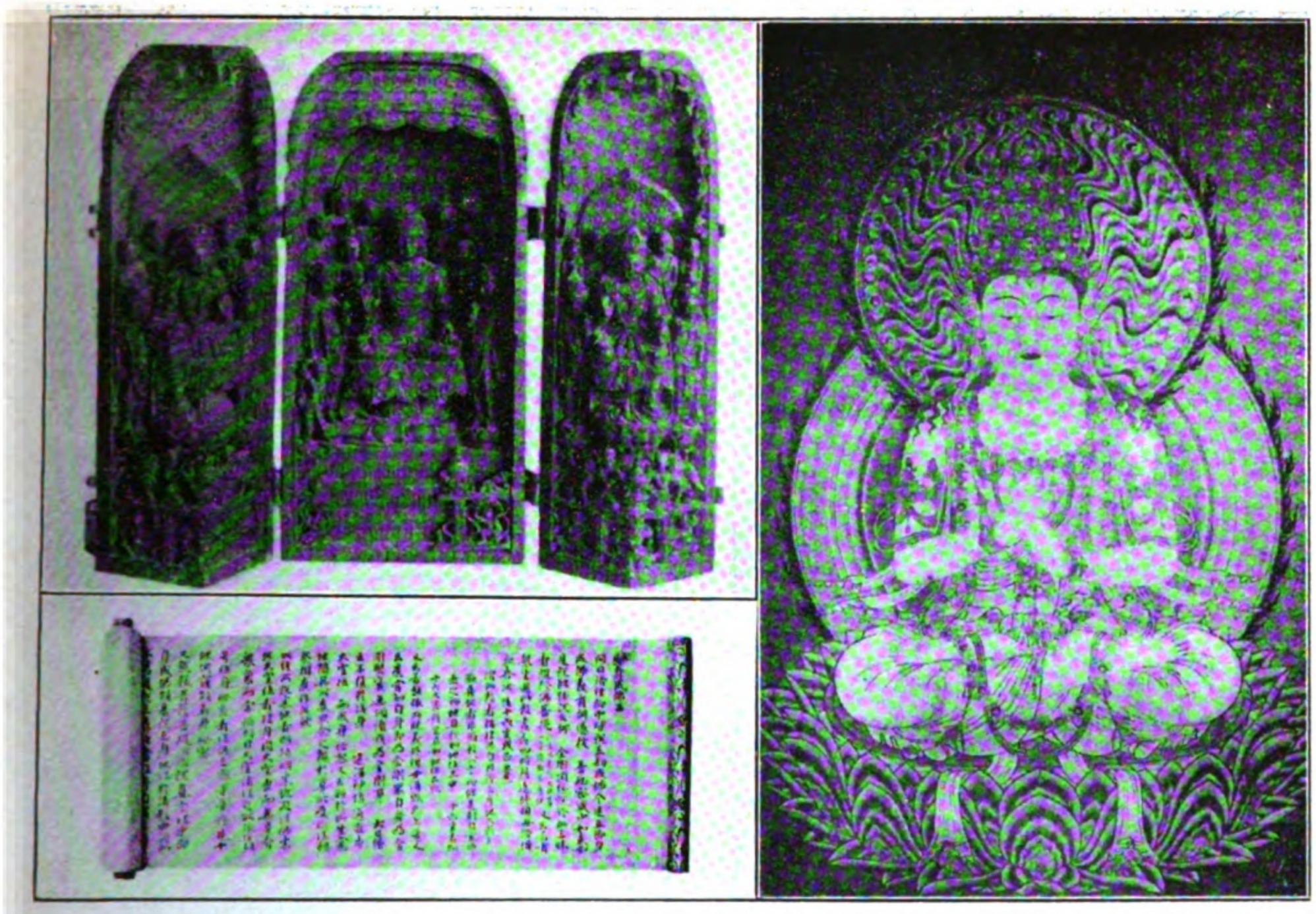

ANCIENT MANUSCRIPT AND PIECES OF SACRED ART PRESERVED AT KOYASAN.

THE ROKKAKUKYODO IN WHICH THE MANUSCRIPTS ARE KEPT.

SEI-TO, OR WEST PAGODA.

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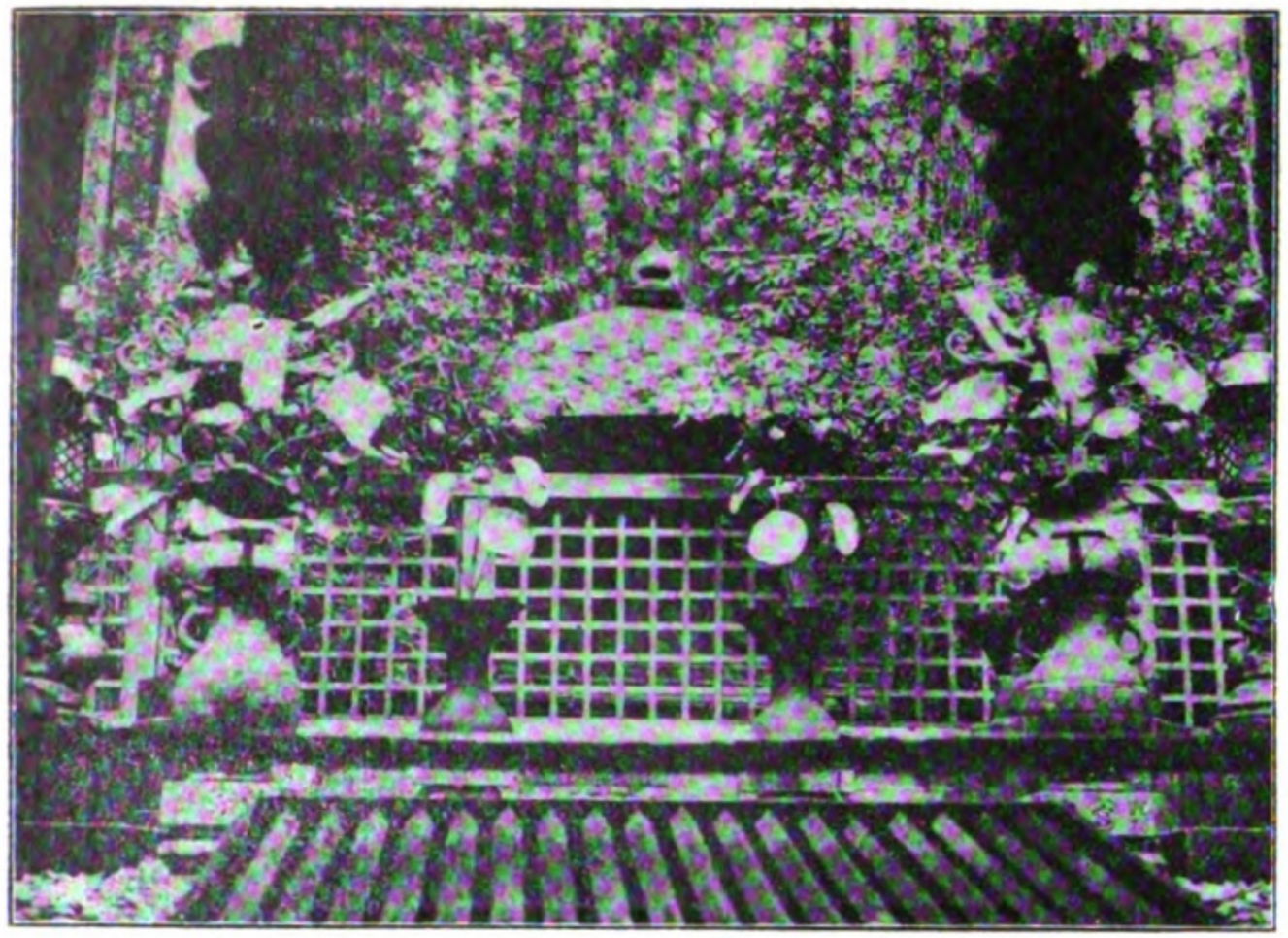
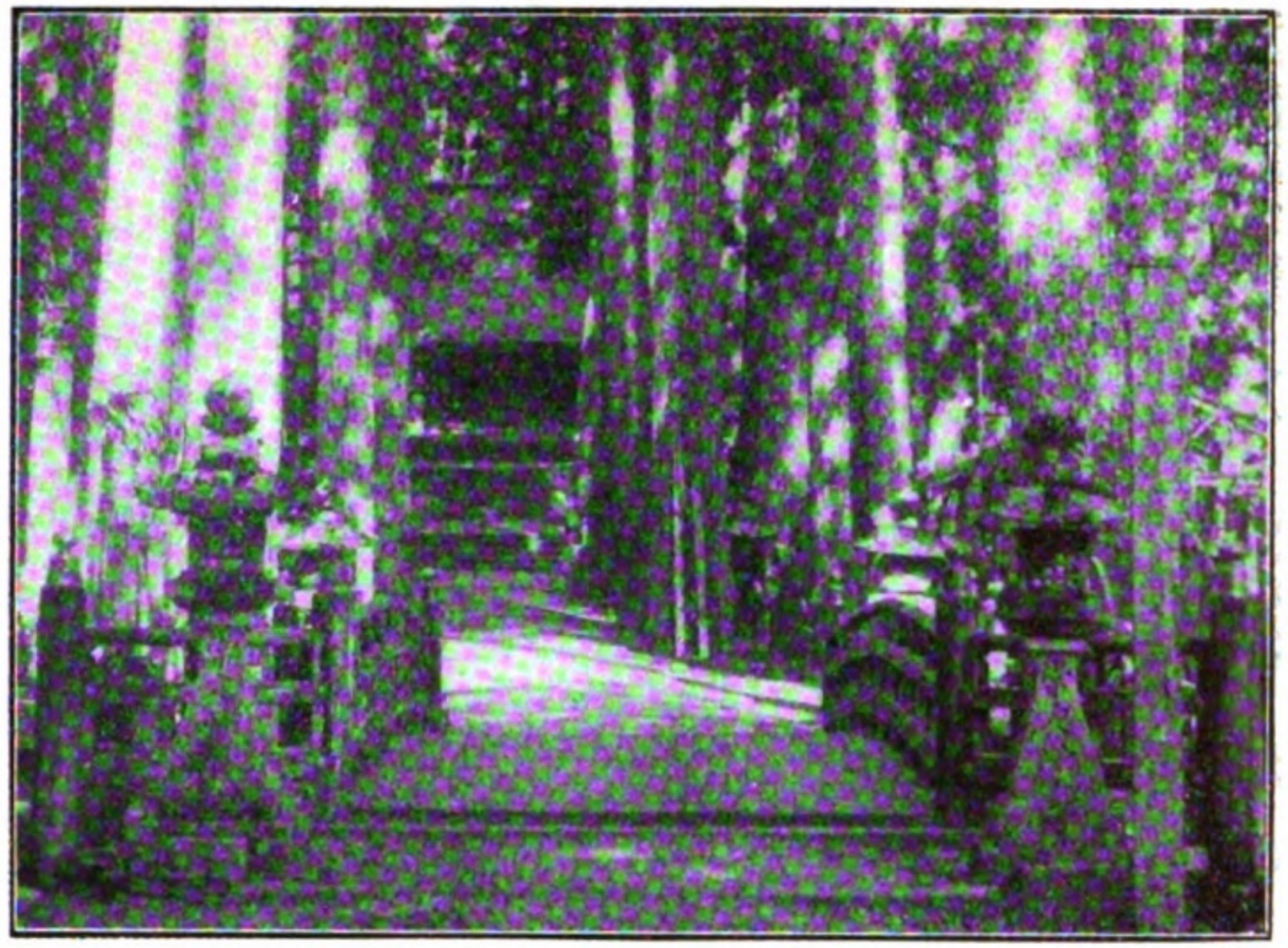
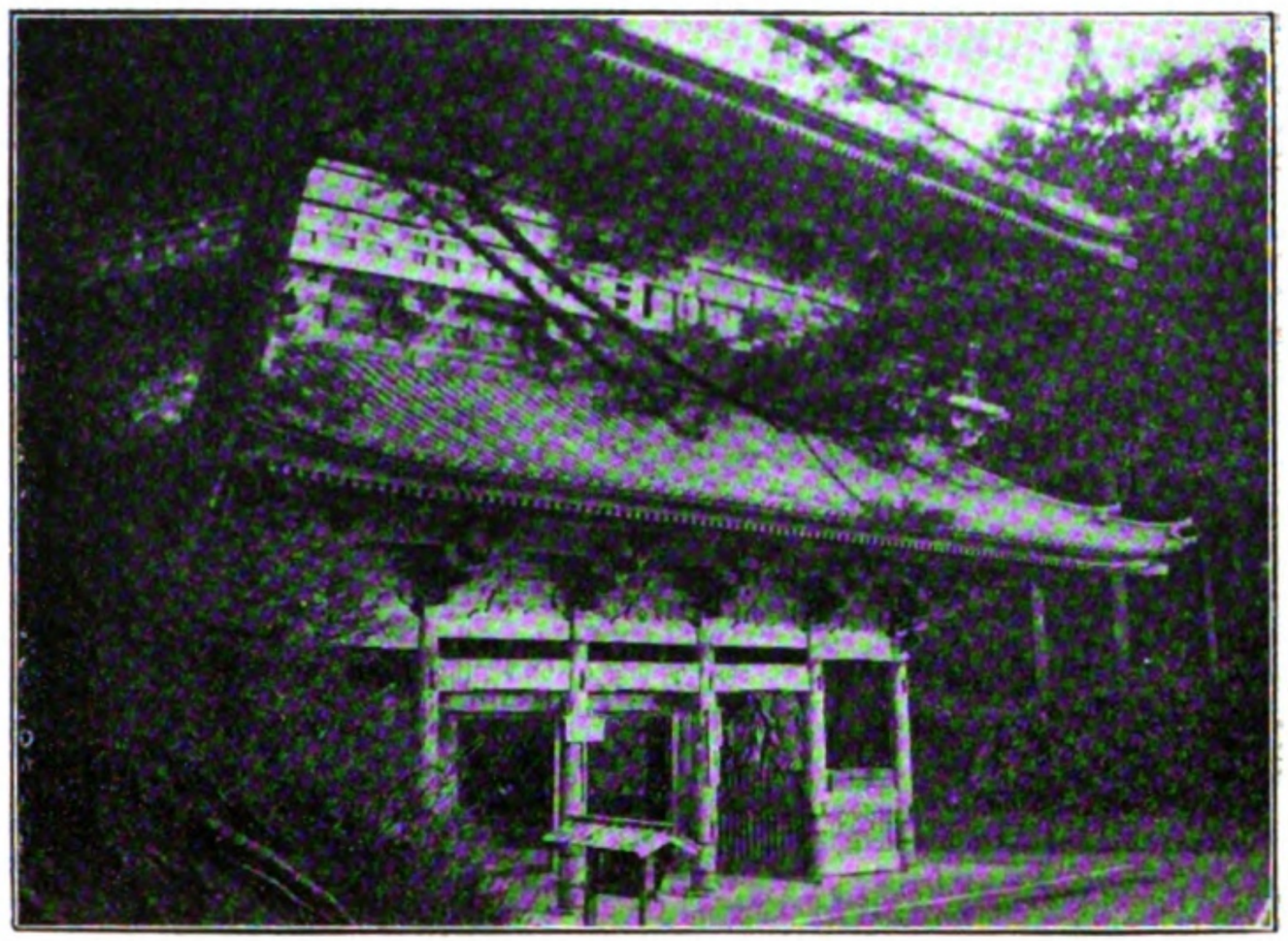


TOMB OF KOBODAISHI.



OKU-NO-IN.

THE KONDO.



SAMON: FRONT GATE OF KOYASAN.

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are the subordinate temples, some 130 in number, each a beautiful edifice in itself, and set amidst the most entrancing natural scenery.

Turning east from the great temple and crossing thc *Ichi-no-hashi* bridge we come to the Field of the Dead, a vast cemetery where we follow an avenue of great cryptomerias 18 cho long. Every one of the numerous tombs here does not mean the actual burial of the body, but simply a monument in memory of the person, who, by this nominal burial in the same ground with Kobo Daishi, obtains the spiritual privilege of re-birth into the *Tosotsu* Heaven, the pure land of perfect bliss. If the family be too poor to secure the privilege by the erection of a monument, it may be obtained by sending the Adam's-apple and some of the teeth to be placed in the Hall of Bones. In any case the tablets are kept in the hall of prayer and masses are said for them daily. This vast collection of monuments is an impressive sight; tombs, they are, of all classes, from every corner of the Empire: tombs of Daimyos with their five stones, of famous heroes like Atsumori and Kumagai Naozane, Takeda Shingen and Ii-Kamon-no-Kami, not omitting one to the traitor Akechi Mitsuhide whose monument has been riven from summit to base by a thunderbolt, a warning to faithless servants. Space forbids a more detailed reference to the inumerable monuments of this enormous necropolis. On the left of the avenue of the dead there are the famous 'snake willows,' which once were real reptiles, but having been turned into trees by Kobo Daishi, for harming pilgrims, now return to their original forms only when visitors sacriligiously venture into forbidden places, such as shrines and sacred precincts. In the cemetery is also a shrine containing one thousand gilt images of Amida, and another beside it has a statue of Kobo Daishi carved by himself at the age of forty-two. Immediately beyond is a little bridge called *Mumyo-no-hashi*, which no one can cross who happens to be unacceptable to Kobo Daishi. It is said that the great hero, Hideyoshi, made a special pilgrimage to Koya-san to cross this bridge in order to find out if the saint approved of his bloody wars for the subjugation of the Empire to his rule. A separate enclosure on the left brings one to the *Toro-do*, or Hall of Ten Thousand Lamps, where numerous lanterns perpetually burn over the ashes of the dead. The building is over 180 feet deep, and as far as one's eyes can penetrate into the dim recesses of the interior, countless brass lamps can be seen arranged in long lines. On account of poverty, since the disestablishment of Buddhism, only about 100 lamps are now kept perpetually burning. Nothing can be more acceptable to Buddhist piety than to keep these lamps always in trim. They tell the story of the Buddhist window's mite to encourage the practice. According to this legend, on a great occasion a rich man presented many lamps to the temple and a poor widow who could not afford money, cut off her hair and sold it to buy one lamp; and when the lamps were lighted, a blast of wind came and extinguished all the rich man's lights, leaving the lamp of the poor widow burning brightly alone. Accordingly the largest lamp in the hall is called the Poor Widow's Lamp. The lamp lighted by the Emperor Shirakawa during his visit in 1023, is called *Shirakawa-to*, and has been kept burning ever since, and will remain forever unextinguished. The Poor-Widow-Lamp has also not been allowed to go out for some hundreds of years.

Close by is the Hall of Bones where, as already mentioned, the bones of those who cannot afford sepulture, are cast, so as to share the soil in which rests the remains of Kobo Daishi. It is an octangular structure about six feet a side, originally built by the Emperor Sutoku (1124-1142). In the innermost shrine is the tomb of Kobo Daishi, which is never opened save on the 21st day of the 3rd moon, old style, when the saint is presented with new garments. It is said that after the burial of Kobo Daishi it was found that the body did not decay, but simply dried

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up like a mummy. For centuries the tomb used to be opened for the chief priest to make obeisance before the withered form of the saint, but this created so much curiosity among the faithful that it was thought unsafe to allow the tomb to be opened at all; so that it was finally sealed up, being opened only to make an offering of new clothes once a year.

It would be impossible to enter into all the legends and traditions that surround this sanctum sanctorum of Buddhist faith. One interesting legend assures us that in the dense forest surrounding the holy place, the voice of a wonderful bird can be heard, saying "*Bu-po-so*," that is: Buddhist-law-priest, these being regarded as the three greatest treasures of the state. In the forest there is said to grow a certain kind of moss, which, when taken and dried, preserves is bright greenness, and if placed floating on water, will tell the fate of friends in distant lands. If the moss turns a very bright green on touching the water, the friend is still alive; but if the moss does not revive, the person is dead. This moss is regarded sacred, and is called *Man-nen-so*: myriad-year-plant.

As already intimated, for centuries from the foundation of the great monastery, no woman was allowed to enter the sacred precincts, on the score of a Buddhist notion that females were not on the same level with men. So at the foot of the mountain there used to stand a building called the *Nyonindō*, or women's hall, where all pilgrims of the inferior sex were obliged to stop, and make their respectful bow at a distance. In relation to this custom various legends have arisen, one of the most pathetic and interesting being that about Ishidomaru. According to tradition, a long while ago there lived in Kyushu a *daimyo* named Kato Shigenji, who had the unusual experience of possessing a wife and concubine that lived together in harmony. In time he discovered, however, that the peace was more in appearance than in reality, and his knowledge of the burning jealously that actually prevailed between the two claimants of his heart, so disgusted him that he abandoned interest in all worldly things and decided to enter monastic life. Naturally he selected the greatest foundation known, namely Koya-san, and set out on his journey thither. But after a time his only son, the little Ishidomaru, was so lonely for his father that he persuaded his mother to take him for a visit to Koya-san. The weary journey passed, the mother and child arrived at the base of the mountain only to be told that no woman could proceed further. Not to be defeated, the heart-broken woman decided to let the child proceed the rest of the way alone. As pilgrims met the tiny boy climbing up the heights through the dense forest all alone, they were moved with pity for him, but could do nothing. The pathos deepened when the child met his father, but on account of the years that had passed since their separation, did not know or recognize him, especially in the garb of a priest. But the father recognized the child as his son, yet refrained from making himself known to the child, lest the ensuing scene should upset his resolutions and cause him to break his vows. The boy appealed to the priest to take him to his father, but the father stoically put him off, with the advice that it was better for him to return to his mother than to make further search for his father. Thus failing in his mission the child returned crestfallen to his sorrowing mother, who, not being able to bear the grief, soon fell sick and died. The boy never gave up the quest of his father; and after his mother's death, he had himself educated for a priest so that he could join the fraternity at Koya-san, and be with his father. This is one of the most popular tales of Japan, and has been dramatized, under the title of "Koya-san," and always attracts a large audience when put on the stage.

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A GREAT JAPANESE UNIVERSITY

ANON

THE Keiogijuku University is undoubtedly one of the greatest institutions of learning that Japan has produced. And its greatness consists more in its rather unique character than in the number of students it attracts, though the number is by no means small. The Keiogijuku took its character from the great man who was its founder, Yukichi Fukuzawa, known as the sage of Mita, on account of his homely wisdom and simple life. Through many years of penury and struggle, in the days when Japan had no modern schools, this man secured for himself an education, becoming proficient in foreign languages and modern knowledge. When he saw how much his country had to learn before it could understand the modern world, and achieve the progress that marked the history of occidental nations, he at once set to work to impart to his countrymen the knowledge he had himself acquired. Visits to America and Europe made him familiar with the world abroad; so that when he organized his system of education he knew what he was doing. And he did it all, be it remembered, *himself*, independently of the national system of education, and to some extent in spite of the ridicule which authority often tried to heap upon private schools. His basic principle was that young men should be taught to cultivate a spirit of manly independence and have an ambition to achieve. Next he believed that young Japan must have a thorough knowledge of the English language if she is to have the inspiration that comes from western knowledge and literature. His aim was not to attract the poor and the outcast, but to educate the better classes, the men who were to be the future politicians, merchants and leaders of thought and industry. Fukuzawa did not wish his school to turn out a host of impractical politicians, as some other private universities are doing; nor did he intend to produce an army of officials as the national universities appear to be doing. He determind to reach and educate those who were to be the backbone of the nation. It is freely admitted that he not only achieved his aim, but that the Keiogijuku has had a more far reaching influence upon the making of modern Japan than any other institution of learning in the Empire. Its graduates are to be found in every walk of life. They are among the great merchants, politicians, and other professional men of the nation. Not only so, but they take such a personal interest in their *alma mater* that its finances largely come from them; and they are on its board of directors and management.

The founding of the Keiogijuku was a period of thrilling history. Fukuzawa set up his school first within the compound of his former master, Okudaira Teppozu, in Yedo in the winter of 1858.

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As he was at that time most familiar with Dutch books, that language was the chief foreign language of the young institution, but he soon saw the superior advantage of English, and that language was introduced in 1862. From this time all the learning of the west began to pour into Japan through the Fukuzawa school. About the year 1868 the school had outgrown its former quarters and was moved to a more convenient site in Mita, Tokyo, and named the Keiogijuku, meaning, a private school of the Keio period. While the school was going on in its new quarters, the students were being daily called out to take part in the stirring scenes of revolution that went on at the time of the Restoration and the fall of the Shogunate. At last only eighteen men were left. It was like Fukuzawa that on the very day when the battle of Uyeno was fiercely proceeding, and the forces of the Emperor and those of the Shogun were locked in deadly struggle for the supremacy, the sage of Mita was calmly lecturing to his classes at the Keiogijuku on a new book just introduced into Japan: "Wayland's Political Economy." But as the lecture procceded it became so interspersed with the echoing of cannon, that some of the more curious members of the class slipped out and mounted the roof to get a glimpse of the battle on Uyeno hill. Soon the peace of the Meiji period ensued, and then the Keiogijuku again outgrew its quarters and moved to the present position on Mita hill where it was opened in 1871. The college soon grew into a university with three faculties: Economics, Law and Literature.

During his lifetime Mr. Fukuzawa governed the university according to rules of his own devising, but he never made it a school of his own. By the time of his death the institution had grown to such an extent that it was found necessary to form a regular corporation under a constitution. So representative was the governing body made that it included some 3,000 of the alumni. The eldest son of the founder, who took a great interest in education, was appointed head of the corporation, and a council of 30 directors was elected to assist him. These directors meet once a month and transact all business connected with the university. A special council of five members from among the directors is appointed for the transaction of special or routine business, and the president of this private committee is the president of the university, the Hon. Eikichi Kamada, Member of the House of Peers, being the present President, or *jikucho*, as they call him.

The work of the Keiogijuku has now so extended that it has branched out into all kinds and grades of education. There is a Primary School, with dormitories; a Middle or Secondary school, with dormitories; and the University department. The success of this feature of the institution will be easily understood when it is remembered that the National school system of Japan does not begin to provide accommodation for all who seek education. There are numerous private schools, most of which are filled to overflowing; and the Keiogijuku has been among the more efficient of these schools. However, its dormitory system, whereby boys of tender age are cared for by matrons as well as if at home, lifts the *Keio*

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system far above other systems in Japan. The boys take a course of six years in the Primary department; and if they matriculate to the Middle School they take a five year course there; and they finally may enter the University where they take two years in the Preparatory department and three in the Arts department for graduation. In addition there is a Technical School and a Commercial School, which provide an education in commerce and industry without obliging the student to take a regular college course. The present number of students enrolled at the Keiogijuku is 4,574, which is almost as many as the Imperial University.

The supreme importance of the Keiogijuku, however, is the stamp which Fukuzawa ineffacably impressed upon it and consequently upon the thousands of young Japanese that have graduated from it. Perhaps the chief feature of the institution, if only one be mentioned, is its sane liberalism. Here a scholar may prosecute his studies freely, and proclaim to the world any truth he discovers, however unpalatable it be to prejudice, ignorance or authority. The importance of this will be understood when one remembers that this cannot be done in other schools without endangering the position of the teacher. Moreover it is largely through the influence of the Keiogijuku that the English language, and therefore English civilization, has become so universally known and appreciated in Japan. In fact it was Fukuzawa who made the Anglo-Japanese Alliance possible. Next to the tie of blood the bond of language is the strongest agency for common thoughts and deeds. Fukuzawa aimed that his school should be more than a mere lecturing machine; he gave it a personal factor which it has ever since preserved. His weekly sermonettes to the students moulded the lives and characters of many young men. His principle was: 'common sense as against theory and mere book knowledge.' Fukuzawa's ideals of education have been ably upheld by the present president, Dr. Kamada, a pupil of the Founder. With him is a large staff of professors, fellows and instructors, including seven foreigners who teach English and Economics. On the whole it may be said that the Keiogijuku is more on the model of an American college than any others, although the the form in some respects resembles the German schools. The students of the Keiogijuku take a keen and intelligent interest in atlhetics, and are better base-ball players and foot-ball players than the students of any other college in Japan. Keio teams visiting America have more than held their own on the diamond with some of the foremost universities of the United States.

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A GREAT JAPANESE BUSINESS HOUSE

JAPAN has many great business houses which so well illustrate the individual industry, perseverence and achievement of a certain type of Japanese citizen, that a brief review of the progress of one great business house will serve to show the kind of men that are now leading the nation toward modern progress. In 1869 Mr. Denzaburo Fujita commenced business as a government contractor in combination with civil engineering, mining and other enterprises, and by 1895 the undertaking had so prospered as to become a powerful company with his three sons as partners and a capital of 6,000,000 *yen*. The Fujita company is now one of the largest private companies in the Empire, its principal occupation being Mining, Land Reclamation and Forestry.

The work of land reclamation carried on by the Fujita Company is interesting to record, and has had a most beneficial effect on the prosperity of the country. The reclamation work at Rojima bay in Okayama prefecture has been going on since 1885. More than 13,200 acres of foreshore have been rescued from waste and are being turned into fertile land, about 3,600 acres being already utilized as rice land. On this land work is carried on by the most approved methods of cultivation, and it may be regarded as one of the most model farms of the Far East. For its products the Company received as an award the First Prize from the Osaka Exhibition of 1903.

The Company's lumber mills at Nagaki-mura, Akita prefecture, have an increasingly extensive output of timber of all kinds, from which the Kosaka Mine is supplied with timber and the general public as well. The exploitation of the Rantaizan forest in Formosa was taken over by the Company in 1907 and now yields a large amount of fine lumber, chiefly cypress wood. The demand for this lumber is growing, and the wood is highly spoken of by those who have used it. At the Kwansai Industrial Exhibition held at Nagoya in 1910 the Fujita Company received a Gold Medal for the excellence of the work done by the Rantaizan Mills.

The Fujita Company was among the first to take up mining operations in Japan, and is now in possession of 30 mines, with five in active operation. At all these working mines the most modern machinery and mining appliances have been installed. Of these mines, the Kosaka copper mine is the largest and most successful. The extent of the Company's mining operations can be better understood when it is realized that at present the Fujita mines produce over 30% of the total output of silver in Japan; over 19% of the copper output, and over 12% of the gold produced.

The vast scale on which the work is carried on at the Kosaka copper mine would compare favourably with that done in any part of the world. The mine is situated at the extreme north

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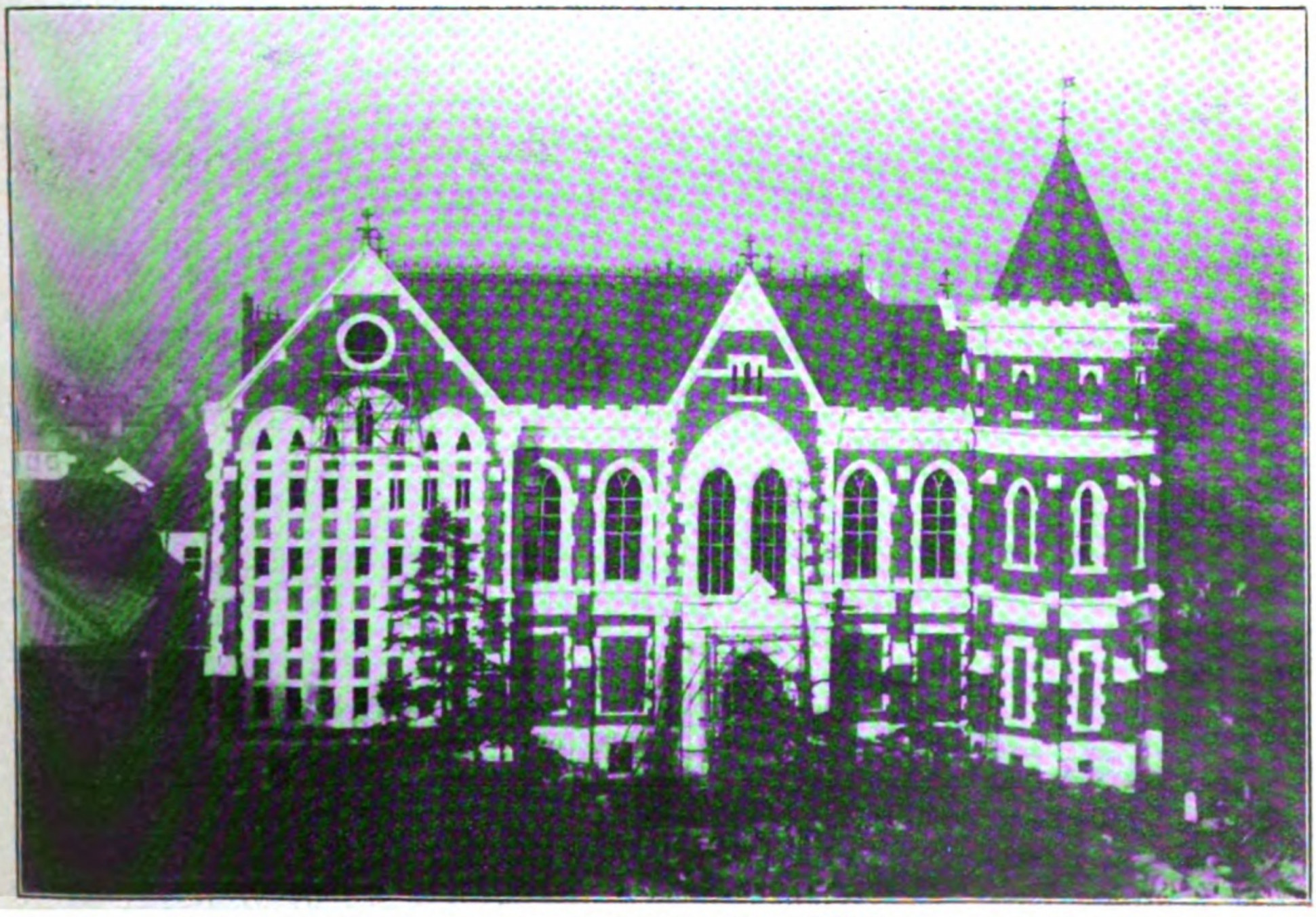
MR. YUKICHI FUKUZAWA,
PRESIDENT OF THE KEIOGIJUKU

MR. EIKICHI KAMADA,
PRESIDENT OF THE KEIOGIJUKU



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HEITARO FUJITA, ESQ., PRESIDENT OF THE FUJITA-GUMI.

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end of the Main Island, and is connected with the Government railways by a private line. Originally the mine was worked for its silver, but in passing below the line of oxidization, the ore proved to be an enormous mass of mixed sulphides, which at first were found to be very difficult of economic treatment. The difficulty of smelting with profit, however, was finally overcome by the investigation of the Metallurgical Department of the Company, and now the mine is one of the largest and most profitable in Japan.

At first the work was altogether underground on the sluice and filling system but with the progress of excavation the ore is now taken out by open works, and when the present undertaking is completed and the final mass of overburden is removed, the excavation will form a U-shaped trough, which will greatly facilitate operations. The smelting works are situated on the hillside about a mile from the pits, the ore being transported thither by electric tramway. Trolley lines are laid all over the mine and its vicinity, and connect with the Kosaka railway. Fuel for the works is carried on aerial lines by cables. The three ores now found in the mine are treated by the cold pyritic system. There are seven furances, the largest of which is 60 feet in length, and these furnaces are capable of handling 1,000 tons of ore daily. After leaving the smelter the ores are treated by a Bessemer plant completely equipped with two sets of turbo-compressors of the Brown Boveri Rateau Type. In 1908 the mine produced 10,900 ozs. of gold; 1,127,000 ozs. of silver; 7,572 tons of copper; and 378 tons of lead. Electricity is the only motive power used at the mine, being transmitted a distance of some ten miles, with a total of 6,000 horse power. There are at present 8,295 workmen occupied at the mine. For these the company provides electric illumination, two well-equipped hospitals, and schools for the children of the miners. The Kosaka Mine has received awards and prizes from both domestic and foreign exhibitions at various times.

The Omori copper mine owned by the Fujita Company is situated in the province of Iwami. It was reopened after a space of 600 years by the Fujita company in 1872. The veins are parallel, from 3 to 7 feet in thickness, and sloping at an angle of from 70° to 80°. The veins are about 2,000 feet in length. The ore is raised through shafts by means of a skip driven by water power. The ore, after being cobbed and picked is mechanically prepared by breakers, rolls, etc., and with the necessary quantity of limestone and coke is *matted* in a water-jacketed furnace after the partial pyritic smelting process. Then the *matte* is roasted and converted into blister copper by the "Japanese Mabuki Hearth." In 1908 the mine handled 22,500 tons of ore, which produced 1,694 ozs. gold; 96,764 ozs. of silver; 315 tons of copper and 4 tons of lead.

Soon after Formosa came into the possession of Japan the Fujita Company opened up a gold mine at Zuiho in the north of the island, about 8 miles from Keelung. Between a zone of tertiary and andesite, gold veins were discovered, six in number, from two to three feet thick, some 3,000 feet long, and 900 feet deep. All the latest processes are in operation at this mine. After being treated with Blake crushers it is ground in Huntington mills, amalgamation being effected at the same time. Sand and slime are separated either by hydraulic cone classifiers or Wilfley tables. The sand is treated by the cyanide percolation process in steel vats, and slime by decantation. In 1908 the mine handled 28,411 tons of ore and produced 9,047 ozs. of gold and 4,177 ozs. of silver.

Indeed such eminent benefits have the Fujita Company rendered to the cause of industrial progress in Japan that His Majesty the Emperor conferred decorations of a high order on Mr. Denzaburo Fujita, the president of the Company whose death the whole Empire is lamenting. He was undoubtedly one of the most prominent figures among the leaders of Japanese industry. Notwithstanding the enormous amount of business devolving upon Baron Fujita,

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in connection with his own interests, he always found time to assist in matters of public and national welfare. He had been the founder and promoter of numerous enterpises and companies, and the director or adviser of several. Through him the Imperial Government was enabled to raise large sums necessary during the course of the war with Russia. In September 1908 His Imperial Highness, the Crown Prince, paid the Fujita company the unusual honour of visiting the Kosaka mine. Baron Fujita was the founder of the Osaka Chamber of Commerce, one of the greatest in the Empire. His contributions to public charity have been frequent and generous. His eldest son, Mr. Heitaro Fujita, now in his father's place as a leader of industry in the same company, was educated at the Keiogijuku University and in England. Upon entering the Fujitagumi, he was soon appointed Vice-president, as it was seen that he had inherited all his father's business acumen and enterprise. He also holds many public and honorary positions, and has rendered distinguished services to the nation in the floating of debentures during the late war.

FORSAKEN

Ariake no
Tsurenaku mieshi
Wakare yori
Aka-tsuki bakari
Ukimono wa nashi.

As the cold moon of morning,
Unpitying he left me,
My fond desires scorning;
And since he breft me
Of life's one joy and stay,
I hate the break of day.

—*Tadamine*

Tran. by J. Ingram Bryan

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THE TAKETORI MONOGATARI

THE Taketori Monogatari is a work of great interest, being the earliest form of pure Japanese prose. It is not the earliest specimen of literature in Japan; for the Kojiki, a history of ancient matters, appeared some 300 years before, about the year 712 A. D., but it must be borne in mind that Japanese literature and literature in Japan are two different things. During the eighth and ninth centuries various writings appeared but they were too trivial or too Chinese to be regarded as specimens of national prose. Japan's first knowledge of letters came from China, probably with the advent of Buddhism; and for more than five hundred years Chinese was to Japanese writing. what Latin was to Mediæval English. But with the beginning of the eighth century a script was invented for the purpose of writing Japanese speech, and with the use of this, pure Japanese literature was made possible. With the maturing culture of the nation at the opening of the ninth century an era of literature began, expressing the life and thought of the people in their own language; and the Taketori Monogatari is among the earliest of these works. The Tosa Nikki, which has already appeared in the pages of the JAPAN MAGAZINE, is partly prose and partly verse: it is simply a diary; but the work now under review is the first specimen of the Japanese *monogatari*, romances in fiction, which marked the culmination of the classical period.

As the name implies, it is the tale of an old woodcutter. *Taketori* means a bamboo-hewer, and *monogatari* means a tale; so might be called the Bamboo-hewer's Romance. Like many of these old stories, love is the central theme and the consuming passion. One day the bamboo-cutter went into the forest as usual to cut wood, and while plying the hatchet in a grove of bamboos, he was suddenly attracted by a tall stem, whence streamed forth through the gloom a dazzling light. Drawing near he spied a diminutive little elf-maiden in one of the internodes of the tree; and as she was a creature of rare loveliness, he took her up tenderly, and carried her home to his wife to care for and bring up. From that time good fortune attended all the old man's undertakings; he became rich and great, and the enchanted maiden grew up to be the most beautiful creature man ever laid eyes upon. From far and near men came to sue for her hand, but the choice was limited to five princely suitors, whom she refused unless they could perform certain somewhat impossible exploits she set them to do. Finally she was wooed by the reigning Emperor; but she really belonged to Heaven and could not betroth herself any one on the earth. At last she returned to her celestial home, from which, it appears she had been banished for the space of twenty years for some small offence she had committed.

It will be seen, therefore, that the story belongs to the species of fiction known as fairy tales. It is perhaps less comprehensive and definite than the fairy tales of the west, but it is a sweet and tender story, delightfully told, with none of the vulgarities or obscenities of later fiction; and it gives a real insight into the life and customs of ancient Japan. The date of its composition is not exactly known; but as it is mentioned in the *Genji Monogatari*, written about 1,000 A. D., as the model from which most of the *Monogatari* take their rise, it must have been written long before. The author of the *Genji Monogatari* also mentions that the *Taketori Monogatari* was illustrated by paintings from the brush of Kosen Omi and Ki Tanyaku, two artists who lived at the end of the

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ninth century. This would, of course, set the date before the beginning of the tenth century. But as the *Hiragana* writing appears at about the beginning of the tenth century, when Japanese literature was just entering upon its most flourishing period, we may be quite sure the present work appeared at that time. The style of the *Taketori Monogatari* is sufficiently different from the *Genji* to indicate that it was written a considerable time previously, certainly long enough to allow for such a change in style and language.

Just who the author was is a mystery. It has been attributed to Minamoto Shitago, the compiler of the *Wamiosho* lexicon, but this is no more than a guess. The writer must have been well acquainted with the folklore of India and China, as well as the older historical annals of his own country. The *Manyoshu* anthology mentions an old bamboo gatherer who was teased by nine celestial maidens he chanced to meet; but it is improbable that the reference is to the *Taketori Monogatari.* The language of the tale, compared with modern Japanese, is somewhat like comparing the language of Chaucer with the English tongue of to-day. There are few Chinese words, and even Chinese ideographs are used very sparingly. The chirography is what is known as *grass* hand. It has to be admitted, however, that the text has been handed down in very bad shape, having been from the first very carelessly and often inaccurately copied. The Poetess Seishonagon, in her book *Kusazoshi*, written about the beginning of the eleventh century, complains of this carelessness in the copying of the various *monogatari.* It is only by comparing various editions and copies that some fair guess can be made at the original narrative. One of the best translations that has been made is that by Mr. F. Victor Dickins. Hereafter follows the opening portion of the tale, which we hope to continue in successive numbers until concluded.

"In ancient times there lived an old bamboo-hewer, who subsisted by cutting bamboos on the shady hillsides, and manywise he wrought them to serve men's needs. His name was Sanugi no Miyakko. One day he saw among the bamboos a stem that was bright and shiny at the lower end; and upon examining it more closely, he perceived that a glory issued from it. Looking again he beheld a tiny creature of unrivaled loveliness, about a palm's breadth in stature, standing amidst the splendour. So the old man said to himself: 'As day after day I toil among the bamboo-reeds from morn till eve, surely it was intended that this little one should be a child unto me.' So he put forth his hand and took the tiny being, which he carried home and confided to his wife and her women to be nourished and brought up. Passing fair indeed was the child, but so frail withal that it was necessary to place her in a soft basket to be reared. And it so happened from the time of finding the child, frequently as he ceased not to hew among the bamboo trees, he found in the internodes a grain of gold; and so ere long he became a rich and prominent man. Meanwhile the child, daily tended and cared for, grew at such a rate that by the time she was three months old she had attained the stature of a maiden of full years. Then her tresses were lifted and bound up; she assumed the robes of maidenhood and came not from behind the curtain.* The greatest of care was bestowed upon her education, everything improper being kept away from her as from the gods; and now in the bloom of her womanhood, she was so fair of form and figure that the world knew not her like. Even the house of her foster parents she filled with light till no spot of darkness was seen in it; nor did the old man ever fall into a mood of sorrow or perplexity but the gloom vanished at the sight of the maiden, not even an angry word being heard under his roof as the days went by. Long did the old man continue his work of hewing bamboos and gathering gold till he flourished exceedingly in the land. And now the girl being full grown, the old man named her Mimuroda Imube no Akita, but she usually went by the name of Naotake

* Women of adult age were obliged to sit behind a screen and not be seen by strangers.

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Kayugahime, the Lady Kayuga, the precious slender bamboo of the field of autumn. On the occasion of naming the maiden a great feast of three days was held, when neighbours one and all were invited; and as they came in merry crowds there was a great time of mirth and revelry.

Now all the men of high and low degree living in these parts, once having got a glimpse of the maiden, fortwith fell desperately in love with her, and thought of nothing but how to win her to wife; and so distracted were they over their passion that they even let it be plain to all the world. Around the fence and about the entrance of the house they lingered vainly for a glimpse of her; and at night they slept not, but wandered about in the darkness making holes here and there in the wall through which they peered, straining their eyes to no purpose, for never a sight of her did they get, longing as they did to gaze on her; and thus sped the time of their wooing from the twilight hour of the monkey onwards. No sign having been vouchsafed them, they were well-nigh beside themselves with love and woe; and though they besought the family to intercede for them, they got little sympathy. And so it came to pass that many a noble suitor hung about the place of her abode day and night the long hours through, hoping for a sight of the maiden; and though some in time, thinking it vain to pace up and down thus fruitlessly, abandoned their quest, there were five faithful ones who tarried in spite of all discouragements, men in whom love died not down; and these pressed their suit to the bitter end. These noble lovers were Prince Ishizukuri and Prince Kuramochi, the Saidaijin Dainagon Abe no Miushi and the Chiunagon Ōiomo no Miyuki, and Morotada, the Lord of Iso.

It is customary, of course, for men to long greatly to gaze on a woman of exceptional beauty; and how much more then on one such as the Lady Kayuga, whose rare loveliness kept these five lords from even tasting food, and had them so unable to wean their thoughts from her that they continued to pace up and down finding no ease for the bitter-sweet of love. They incribed to her pressing supplications, but of them she took no account; plaintive love-poems, too, were sent, but these also she disregarded. Though persuaded it was useless to press their suit they still persisted, caring not for the ice and snow of winter, nor for the thunderous heat of mid-summer. As the days thus passed in weariness and suspense the bamboo-cutter came out one day, when the lords pressed about him, bowing and rubbing their palms together supplaintwise as before a god, each one beseeching him to bestow upon him his daughter. At last the old man answered and said: "The child, you know, was not begotten by me, and she cannot be constrained to bend her will to mine." Again the days and months passed and the lords, sad and dispirited, returned to their mansions to contemplate their disappointment in love. They prayed the gods for help to forget her, but yet found it impossible to cease thinking on the object of their adoration. Knowing that some day the maiden was likely to be mated with some man, hope revived within their breasts, and they returned to present their piteous supplications more assiduously than ever.

Finally the old man approached the maiden and said: "My little idol, by the grace of Buddha you have come to us through the cycle of changes, and from infancy to maidenhood we have nourished you; so I pray you hear the words of an old man."

So the Lady Kayuga made answer and replied: "I shall certainly be careful to listen to all that you say. Though I came to you through the cycle of changes, yet you are my own dear father."

"Ah," said the old man, "how happy do your words make me, my daughter. But consider, I am now an old man of over seventy, and each day I know not whether I shall live to see another. And it is the way of the world that man shall cleave to woman and woman to man, for thus doth the world of men increase and mankind continue; nor are things otherwise ordered."

Then Kayuga said: "Oh my father,

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what words are these you utter? Must it be with men as you suggest?"

"Ay," replied the old man, "though mysteriously you have come to me in the cycle of changes, yet you have the nature of a woman; and as I cannot much longer tarry in this world to protect you, I pray you listen to the supplication of those lords who have sought you for long months and years."

"Ah," said the Lady Kayuga, "I am not so beautiful and fair that I can be certain a man marries me for love and love only; and were I to mate with one whose heart were fickle and he should afterwards lift his eyes to another, how miserable a fate were mine! Noble lords, indeed, they may be; but I think a woman should not wed a man whose heart she has not well tried and known."

"Yes," the old man acquiesced, "my heart echoes true to what you say. But tell me, I beseech you, what manner of man he is that you have set your heart on to wed. Assuredly these noble lords would not have come here as they have done, if there were any doubt as to the genuineness of their love."

"I fear I cannot regard this alone as sufficient evidence of the character of their passion," replied the Lady Kayuga. "Besides, they all claim to love me equally well, and how should I know which to choose? So alike are most men that one may not easily know the better from the worse. I would fain know the quality of their constancy. Go and tell them that your daughter will give herself to him who proves himself the worthiest to mate with." The old man nodded, saying it was well. Then the night came on, and the lords assembled as usual and began to serenade the maiden, with the music of the flute and the pipe, the chanting of tender songs and the tap and clap of the fan, in the midst of which the old man went out and thus spake to them: "My lords, for months and years you have deigned to linger about my mean abode, and I offer you my best thanks for your honoring my humble hut with your constant visitations. But the time is not far off when I shall be no more; and on this wise have I spoken to the maiden, and prayed her to choose one among your lordships for a husband; but she is determined to marry none till she know which of you be the worthiest. Her words seemed wise to me, and perhaps your lordships, too, will not disdain them."

As the noble lords nodded assent, saying "It is well," the old man went in and asked the damsel to express her will, when she spoke as follows:

"Of Prince Ishizukuri I ask that he go to India and bring me thence the beggar's bowl of stone that Buddha himself bore. As to Prince Kuramochi, I beg to say that on the mountain, Hōrai, that towers over the Eastern ocean, there grows a tree with roots of silver and trunk of gold, with fruitage of pure white jade, and I wish the prince to fare thither and bring me a branch thereof. The Dainagon I ask to go to the land of Morokoshi and bring me a fur coat made from the skin of the fire-proof rat. Of Chiunagon I require that he place in my hand the rainbow-hued jewel that hides its sparkle deep in the head of the dragon; and from the hand of the Lord of Iso, I ask the cowry shell that the swallows bring hither over the broad sea-plain."

"But," exclaimed the old man, "the tasks you set, my daughter, are impossible. What you ask cannot be found within the four seas. How can I have the face to ask the noble lords to depart upon such quests?"

"Nay," quoth the damsel, "these be no tasks beyond stout men's strength."

The old man seeing there was nothing for it but to obey, went out from her and told the suitors all she had said, adding: "Thus hath she said, and thus you must do that your worth may be known."

(To be continued.)

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Around the Hibachi

A BORROWED SWORD

Here is a tale of old Japan; and one of the most interesting we have come across. In the Yedo period there was a farmer in the province of Kodzuke, who had a servant named Kyusuke. The lad had been forced to leave home owing to the indiscretions of his elder brother, Kyutaro. This wayward brother had borrowed money on the security of the old homestead, without his father's notice, having stolen the family seal to legalize the transaction. With the money thus obtained he fled from home and was never seen again. The old man was so grieved over the conduct of his elder son, and so unhappy at thus being plunged into poverty, that he fell ill and died.

Kyusuke with a brave and filial heart did all in his power to keep the remainder of the family together. He made up his mind to earn enough to redeem the inheritance and restore the family honour. His mother and sister went to live in the home of a relative, and Kyusuke found remunerative employment with a wealthy farmer, named Gonemon. The farmer had picked him up on the streets of Yedo, whither the youth had gone in search of a job. Kyusuke frankly told Gonemon that he intended to stay only until he had saved 100 *ryo*, when he would return to reinstate his mother and sister in the old home.

As soon as the worthy farmer learned of the boy's ambition, he did all he could to encourage him, saying, "All right; go ahead and do what you can. In addition to your regular wages, I will buy from you at the usual price all the straw sandals you can make in the evenings." So with a grateful heart the boy laboured early and late to save the sum on which he had set his mind.

When the amount was made up and he was ready to depart, Gonemon advised him not to carry so large a sum of money on his person, but to leave it on deposit with him until it was to be paid over for the mortgaged farm. But the boy, eager to have the precious fruits of his labour and toil to show his mother, would not hear of it; and, placing the cash in his leather belt, he set out for his native province of Noto. Before leaving, his master presented him with a *domaki* (sack-belt), clothes, purse and tobacco-pouch; and these he carried with him on the way home. The gift he prized most, perhaps, was a new sword, which his master thought might be useful to him along the way; but Kyusuke was more expert with the shovel and the hoe.

As he proceeded along the weary road, darkness began to settle down, and he wondered at what inn he should put up. So anxious was he to reach home as soon as possible, sleep did not bother him; and he pressed on far into the night, and at last lost his way. It was a night of blackest darkness, and he knew not whether to keep on in hope, or retrace his steps. As he trudged up a steep hill he met an

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object barely visible in the darkness. It proved to be a man who accosted him and asked him where he was going at such an hour. Receiving directions from the man Kyusuke continued on, till he came to house which had a light in the window. The boy approached the house and found a woman there, with no signs of repose, but busy sewing as if doing her daily task.

"I have lost my way," said Kyusuke, addressing her politely, "and I shall be most grateful if you can give me a corner to rest in until daybreak." The woman consented at once, and the boy entered and sat down.

After some introductory conversation, the woman surprised him by saying: "I don't suppose you know the house to which you have so unsuspectingly come! Well, it is the home of the most famous highwayman in this region."

"Indeed," replied Kyusuke, with a look of astonishment and misgiving. "I thought it might be a hunter's hut, but I never dreamed I was falling into the arms of a robber."

"Young man," continued the woman, "how did you happen to lose your way?"

"A man I met on the road at the hill on the Usui *toge* directed me this way," answered the boy.

"Ah, that was no doubt the master of this house," explained the woman. "It is a habit of his to catch victims by directing travelers the wrong way. Nor is it a bit of use your trying to escape him. He is outside waiting to receive you. It is safest for you to remain where you are."

Hearing a noise outside, the woman hid Kyusuke in closet. Soon the master of the house, accompanied by a number of companions, came in and asked the woman where the stranger was. The woman pretended not to understand, but it was of no avail, for the robber spied Kyusuke's hat hanging by the door. The robber was extremely wroth, and commenced to pummel his wife. Kyusuke could not endure this; so he came forth from his hiding place, saying: "If you are abusing the woman on my account, you may let up; for I am here."

The robber immediately laid hold of the boy, stripped him naked, and wound him up with ropes as a spider does a fly. Everything he had, including the 100 *ryo*, went into the booty. After considerable entreaty for the barest rag to cover his nakedness, Kyusuke was thrown a dirty old cloth, to enable him to travel and get himself out of the way as quickly as possible. As the sword was a present from his master, the boy asked if he might not have it, in case he met a wolf or a wild boar. The robber, taking up the weapon, examined it carefully, and then said to Kyusuke: "I see this sword is a new one. I like it better than my old blade; so I will just keep it and let you have the old one." So saying, the fellow produced a number of old blades, most of them of crude workmanship, and he handed the boy one of them.

Kyusuke's limbs were now unshackled, as he showed no fight; and with much fear and trembling he set out in the darkess to get away from the scene of his misfortune as fast as his legs could carry him. At first he thought the best use to make of the sword would be to do away with himself and be saved from facing dishonour. He cursed his carelessness in not heeding the advice of his master with regard to leaving the money safely with him. He thought, however, it would be ungrateful on his part, were he not to let his master know how he had fared; so he resolved to make his way back and tell Gonemon all about it.

Gonemon received the unfortunate boy kindly; he expressed regret that Kyusuke had not taken his advice with respect to depositing the money, but told him that if he cared to work and earn it again, he was quite ready to employ him. Kyusuke was overjoyed at this, and began work at once.

One day, as it was a festival, most of the family had gone out to the shrine, and Kyusuke was making rope in a room. Happening to notice the sword he had received from the highwayman, ornamenting the wall in front of him, he had such unpleasant recollections of

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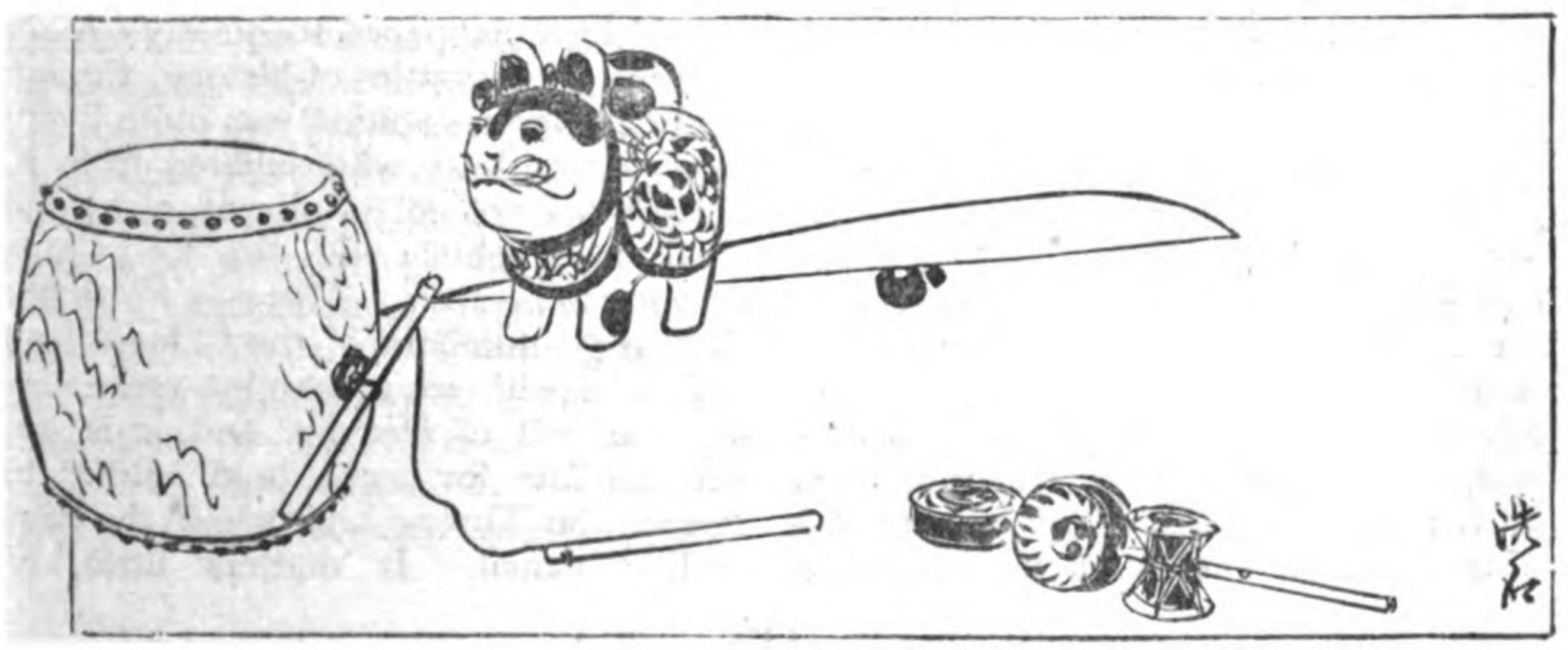
his sad experience, that he took down the weapon and brought it to his master to put away for him. The latter would have nothing to do with it, so the boy took it to a sword dealer and offered it for sale.

The dealer eyed the weapon curiously for a moment, and then remarked: "In appearance this sword seems worthless, but, of course, it *might* be a good one. I will take it up to Yedo with me and show it to an expert. Kyusuke consented to this; and when the dealer returned from the capital, the boy eagerly sought him to learn how much he would get for the weapon. What was his surprise when he was told that the sword was a blade manufactured by the famous maker, Bizen Nagamitsu, and that at any time it would bring at least 300 *ryo*. Kyusuke let it go for that at once, and returned in great spirits with the money. He was so set up now that he hardly knew what to do. Two hundred *ryo* he sent home, one hundred to redeem the farm, and the other as a present to his mother. The remaining hundred, he resolved to give to the robber who had brought him the good luck. Gonemon tried to persuade him against this, as it seemed wholly unnecessary to be so generous to one who meant no good to the boy. But Kyusuke claimed that he could not satisfy his conscience unless he did as he proposed. He had a sort of conviction that such a kindness might reform the robber.

When Kyusuke reached the old hut in the woods on the Usui *toge*, he found the robber lying critically ill. But when the wretch saw Kyusuke's face he recognized him, and thinking the boy had returned to take vengeance, the robber started up and seized his sword. "You need have no anxiety" said Kyusuke, lifting the hand of peace. "I have good news for you. Kindly listen to me." When he handed out the money the robber's feelings can better be imagined than described. Then Kyusuke told the robber the whole story of his life: how he had been treated by his elder brother Kyutaro, and went off to get enough money to redeem the homestead, and so on, to the robbery of the sum he had saved for that purpose. When Kyusake mentioned his elder borther's name he noticed a tear in the eye of the dying highwayman. When he told the story of selling the sword of the robber and getting 300 *ryo*, the old villian's eyes glistened with interest. The story of Kyusuke's life and his generosity in apportioning the 300 *ryo* moved the heart of the highwayman mightily. He was now in tears, and said at last. "It is no use to disguise myself longer: I am your elder brother Kyutaro."

The wicked prother of Kyusuke now earnestly repented; and though he did so with strong crying and tears, it could not restore to him the years that the canker-worm had eaten. In a few days he died, and was laid to rest in a woodland patch, by the hands of Kyusuke. The latter, with his sister-in-law, now returned to the old homestead; and the four lived happily as one family together ever afterwards.



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CURRENT JAPANESE THOUGHT

The Ruthless Reaper

Again the hand of death has been laid upon some of the more prominent citizens of Japan. Baron Denzaburo Fujita, of Osaka, one of the great merchant princes of the Empire, has passed away, to the regret of the whole nation. Baron Fujita was a model of temperance and integrity to all who knew him whether in business or social life, and in his demise Japan loses one whom she delighted to honour. General Baron Ishimoto, too, has gone to his reward. The late Minister of War had a brilliant career as a soldier, and on the executive staff of the War Office; and his death at the early age of 58 leaves a gap that will be hard to fill. In the death of Dr. Yoichi Honda, the first Christian bishop of Japan, the cause of religion loses one whose life was exemplary in more respects than one. A man of brilliant parts, of great force of character and profound scholarship, he stood as a light amid the darkness and doubt of the nation. He knew whereof he believed; for, like Paul of old, he had sacrificed all for the cause, and for the truth on which he had set his heart

Excessive Imports

It is well known that for some time the policy of the Imperial Government has been to encourage an increase of exports over imports with a view to maintaining the balance of trade and retaining the specie reserve. The imports, however, have up to the present exceeded exports to a very considerable extent. It is said that this does not altogether mean a defeat of the government policy, as the excess is chiefly in raw materials, such as cotton, iron, machinery, and fertilizers, the ultimate result of which will be an increase of output and export. Notwithstanding the depressing results of the Chinese revolution it is reported that matters of trade in Japan are looking up, and the authorities appear to be satisfied with the prospects.

Taft and Roosvelt

The people of Japan are taking a good deal of interest in the race between Mr. Taft and Mr. Roosvelt in the approaching presidential campaign in America. It cannot be said that the Japanese regard the spectacle as wholly dignified, seeing that such political manoeuvres would be impossible in this country; nor is Japan without misgiving as to the results on the history of her erstwhile mediator of the Portsmouth Conference, should the split-up of the Republican party mean Mr. Roosvelt's defeat. Japan has always looked upon Mr. Roosvelt as eminently her friend; and President Taft has always maintained toward Japan an attitude of cordiality and justice; so that the contemplation of two such friends in an episode of keen rivalry leaves Japan a silent but none the less thoughtful spectator. The Tokyo *Nichi-Nichi*, however, ventures the opinion that Mr. Roosvelt is playing too risky a game.

China

Though the Powers have not yet recognized the new republic of China, the old dynasty seems to have passed away as a song, and the new régime appears to have come for good and to stay. That so colossal an event should have happened so quietly is only another of the ironies of history, though doubtless the revolution was quite lively enough for those who suffered from it. Matters are not yet wholly at rest; and what a republic will do for China remains to be seen. There is no doubt that large numbers of the Chinese love a Throne with its monarchy representing the will of Heaven, and it is not yet too late for some bold soldier to restore the Throne and wield the vermillion pencil. It matters little, of

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course, whether President or Emperor rules in China so long as there is an end to cunning, treachery and corruption. The rapid rise of Japan has taught the world that the East can move faster than the west; but few believe that such expedition is likely in China, so vast is the volume and so raw the mass.

Is Japanese Labour Cheap?

Students of the labour question have recently been making investigations in Japan as to the cheapness of labour in comparison with occidental countries; and they have come to the conclusion that, although the individual labourer in Japan can do with less wages than his western contemporary, he is not ultimately cheaper, since the time he takes to produce is longer and the quality of the product less satisfactory, than is the case with the same class of labour in the west. In fact it takes from three to five Japanese to do the work of one American labourer; and in addition the Japanese require more careful and expensive supervision. In a cotton mill it takes four Japanese to look after looms that one Englishman can attend to. The report made by the investigators goes on to give numerous examples showing that in Japan lower wages do not mean a greater capacity for competition with countries where wages are higher.

Lieutenant General Sir G. Paden-Powel

Much regret was felt in Japan, by both foreigners and Japanese alike, that the brevity of Sir G. Paden-Powel's stay in Tokyo did not permit the distinguished visitor's accepting any great proportion of the numerous invitations that awaited him in the Imperial capital. Ten days in the whole Empire, including a flying trip to Nikko, with one or two dinners in Yokohama and Tokyo, represented the most of what could be seen of one whom all Japan had looked forward to welcoming with more than ordinary enthusiasm. Japan loves a hero; and the hero of Mafeking no less than others has a warm place in the admiration of the nation. Nor was Japan less disappointed in not hearing more of the Scout movement of which General Sir G. Paden-Powel is the founder and head. The statement that such a movement is uncalled for in Japan is by no means justified. The main principles for which the Boy Scout movement stands are as necessary in Japan as elsewhere.

Japan and Magdalena Bay

That any considerable portion of the American people could have given the report that Japan had sought a lease of Magdalena Bay from Mexico even a modicum of credit, is very difficult for Japan to understand; and yet the absurd rumour appears to have been regarded as sufficiently important to require an interpellation in Congress. The Tokyo Press is unanimous in declaring that the idea of Japan's having designs upon any part of the American continent is too ridiculous for serious consideration. It is claimed that Japan's unchanging policy has been to do nothing that would even tend to cause misunderstanding or uneasiness among her American friends. In any case, say the Tokyo editors, what possible use could Japan make of a base so many thousand miles from her main coasts. Indeed the suggestion is so entirely absurd that Tokyo is marvelling how any newspaper in America could have given it hospitality.

The Anglo-Japanese Alliance

There is a good deal of talk just now in Japan as to the further utility of the Anglo-Japanese Alliance, the side of the doubters being well set forth in an article on the subject in the present issue of the JAPAN MAGAZINE. We are in no way responsible for the views of this or any other of our contributors. The columns of the Magazine are open to the advocates of both sides on all important international questions, that the truth may prevail. It is hardly necessary to say that the vast majority of the Japanese people are earnestly anxious that nothing shall impair the Alliance or in any way weaken the bonds that now bind together the island empires of the East and West. It is to be expected that as time goes on the Anglo-Japanese Alliance will have difficulties; but real friends are not

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those who pull together only while the sun of prosperity shines upon them. Both Great Britain and Japan will doubtless feel it their duty to keep in closest possible touch in the face of all dissentients. In connection with the Fukamen railways, the problem of Manchurian neutralization and in the Four Power Loan, England has given ample proof of her faithful allegiance to the interests of Japan. The prime purpose of the Alliance is the Peace of the Far East; and, as the *Japan Mail* well says, "neither of the Allies can possibly show too much assiduity in cementing the bonds of the union."

The Sinking Fund

It is very generally known among foreign investors that for some time Japan has been maintaining a National Loan Bonds Redemption Fund; but recently the advisability of maintaining this fund has been questioned. The opponents of the Sinking Fund argue that for the government to be annually redeeming fifty million *yen* worth of National Bonds, while at the same time raising an equal if not larger amount of new loans, is a policy wholly futile. Those who hold this view desire the government to devote the money now put into the Sinking Fund, to a reduction of taxation. It is probable, however, that the government will adhere to its financial policy, and do everything possible to hasten a greater reduction of the National Debt.

The Titanic

The wreck of the White Star liner, Titanic, with its appalling loss of human life, caused a shock no less awful in Japan than elsewhere throughout the world. After the shock comes a feeling of outrage at the gross criminality that could wink at danger for the sake of gaining a reputation for high speed, thus plunging more than two thousand souls into a watery grave. That such a want of regard for the elementary principles of human conduct could have been evinced under the management of one of the most civilized nations, is something the Japanese cannot well understand, though in Japan, too, there is often displayed an indifference to human safety that is deplorable. But better things are expected of British enterprise than that the way should be left open for so dreadful a disaster. The Japanese press appears to be unanimous in condemning the action of the officers of the Titanic in ignoring the warnings with regard to icebergs, in not making sufficient provision in the way of boats, and in not utilizing the boats available, to save a greater number of passengers.

Japan and the Four Power Loan

Though the Japanese government has ostensibly consented to share in the big loan China is now floating among the Powers, some far-seeing politicians of the Empire regard the step as a mistake, since it is hardly possible for Japan to join with other powers in this way without placing her interests in China on a level with theirs, whereas Japan's interests in China are said to be superior and more permanent than those of any other nation. Mr. Inukai, one of the leading publicists of Japan, holds that the loan is a political move pure and simple, planned for the purpose of securing political advantage in China; and he insists that in this respect Japan cannot afford to admit any other power to a basis of equality in China. Therefore to join the other powers is but another way of lowering her position so hardly bought, menacing her rights and risking her whole future in China. To participate in the proposed loan on equal terms means that Japan must give up claim to all advantages and rights superior to other powers in China. It is thought, however that Japan will keep a close eye upon Russia and be largely guided by her action in the matter.

A New Religion

Mr. Izawa, Ex-Vice-Minister of Education and one of the leading educationsists of the Empire proposes for his countrymen a new religion in which the Emperor will be the central object, as the representative of the creator of the world. The nation is to form a community around the Imperial family, and to cultivate loyalty and good morals. Mr. Izawa is said to have

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presented his proposal to the leading princes and potentates of the Empire and to have received their approval. To most foreigners, however, there will appear to be little or no difference between the new religion proposed, and that now known as Shinto and accepted by the vast majority of the people of Japan.

Improvements in Education

The Minister of Education has recently been making timely remarks upon the needed improvements in national education. The outline he suggests seems eminently wise and practical, if it be only carried out. Great stress continues to be put on the necessity of laying more emphasis on the moral side of Japanese education, and giving more attention to personnel than to equipment, a thing hitherto neglected. The normal schools are to be rendered more efficient and teachers of primary schools given greater facility for culture and general education. Middle schools, too, are to be reformed, and a general increase in the amount spent on education has been decided upon. A greater use is to be made of pictures, kinematograph shows and magic lantern slides. The Minister of Education says that out of 450,000 children leaving the primary schools annually, no more than 250,000 proceed to a higher education, and that the education of those left behind must be supplemented. No mention is made of the fact that thousands of ambitious youths are left behind in the race simply for lack of school accommodation. The Secondary and higher schools of the nation do not yet even begin to accommodate the number of applicants for admission. On the other hand there are those who think that young Japan is being overeducated, and that the higher schools are turning out far more graduates than can find occupatious congenial to their education and equipment. There is no doubt, however, that education is good for a man, even though he cannot always find employment consistent with his tastes and ability. If overeducation be dangerous, it is dangerous only no those whose education is morally inferior to their mental development. Mental power is an instrument which may be put to good or bad uses, according to the character that wields it; and this character depends on moral education. What Japan needs, therefore, is not less education, but a more practical emphasis laid on the proper and scientific method of education. A system of education that promotes mental development without teaching the student to think ethically, and giving him a profound emotional reason for choosing the right, is fatally defective. Feudalism with its supremacy of the family as the unit of society, was eminently superior to this new tendency to set up a selfishly developed mind to be a law unto itself. Modern education demands that, side by side with the development of the mind, shall proceed the equally important development of moral character.

Japanese Elections

No event draws out certain aspects of national character more conspicuously than an election. How people can take so deep an individual interest in the candidate and the occasion, as is evinced in England and America, is somewhat difficult for the average Japanese votor to appreciate. That the suffragette movement in Britain is an outcome of the intense value set upon the vote seems rather incredible to the constituencies of Japan. In a remarkable article on this subject in the *Kokumin Zasshi*, Mayor Ozaki, of Tokyo, complains of the general indifference of his countrymen to this important subject. This celebrated Japanese politician and publicist thinks that the average Japanese sets very little value on the franchise and takes even less interest in the character and policy of the candidate. He avers that he has information to the effect that the election law is very generally violated and that votes are bought as a general commodity. The authorities excuse themselves by saying that the laws cannot be perfectly enforced, as it is very difficult to secure ample evidence against the corruptionists; but the Mayor of Tokyo is con-

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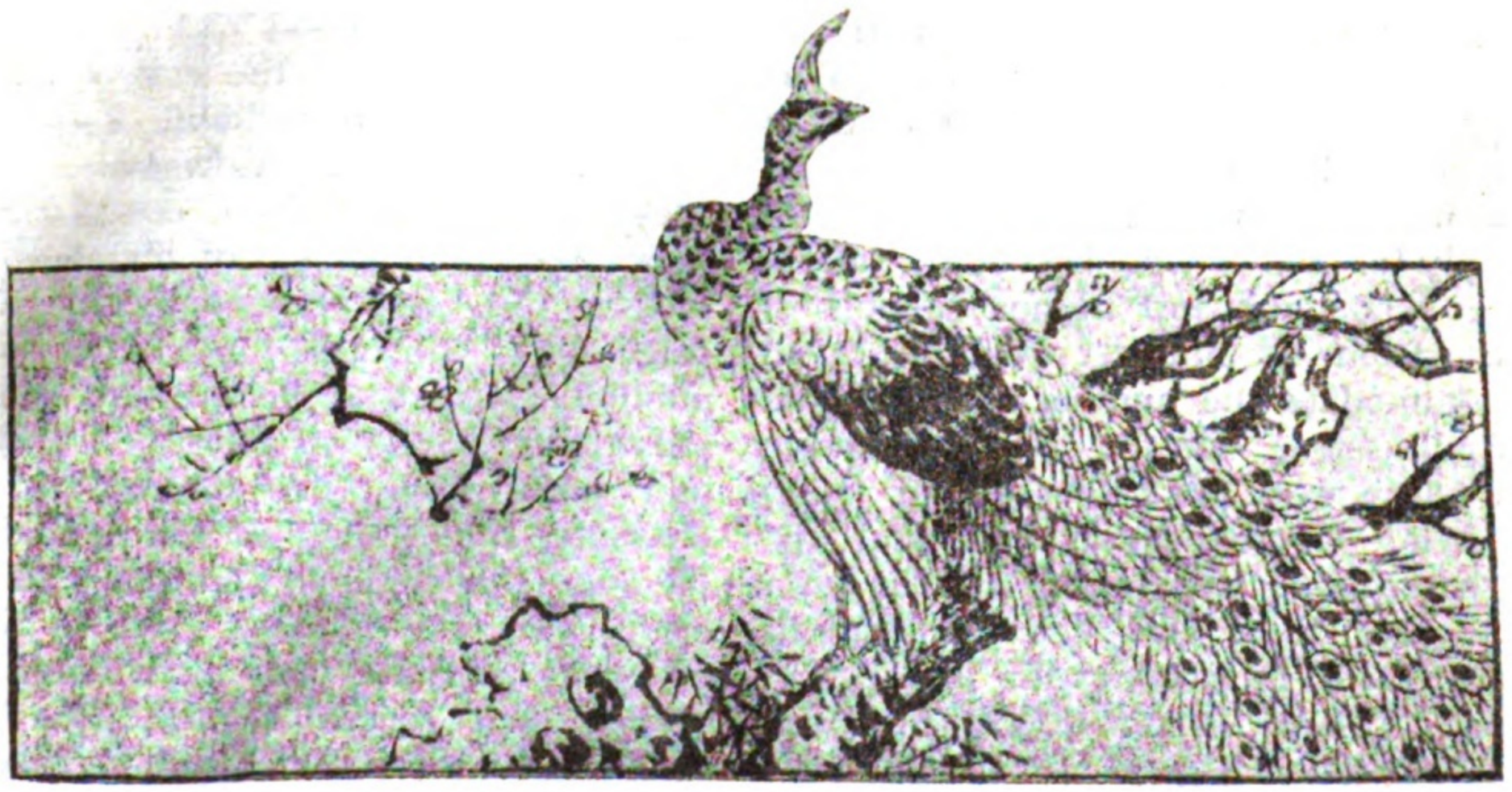
vinced that the selling of votes could be put a stop to if the representatives of the law were sincere in the matter. Because of the general tendency to corruption and the prevalence of indifference, Mr. Ozaki thinks elections in Japan mean very little. Most of the people vote without knowing why. And it is this lack of intelligent interest that opens the way for the unscrupulous to trade upon the holders of the franchise to a scandalous extent. To be elected a member of the Lower House costs each candidate about 15,000 *yen*, says the *Nichi-Nichi Shimbun* in an editorial on the same subject. As the salary of a member is only 2,000 *yen* a year, the member, in the four years, is out of pocket to the exent of 7,000 *yen*. The journal does not believe this sacrifice is due to pure patriotism, and has much misgiving as to how the loss is made good with interest. The paper seems somewhat doubtful whether it is altogether an honour to be a member of the Imperial Diet, when the letters M. P. after a man's name simply mean that he is a slave to selfish interests and completely bereft of manly independence. How much truth there is in these opinions we cannot say; but there is no doubt some ground for the complaints, or they would not be made by men of such eminent integrity as the Mayor of Tokyo. To a foreigner the situation where the government party is always sure of election, must seem rather extraordinary, to say the least.

The Shoso-in at Nara

We regret that in an article on this subject, appearing in our May number some inaccuracies inadvertently occured. Our attention is called to the fact that there is but one Shoso-in now remaining in Japan, the one at Nara. The style of the architecture is said to be that known as the *Kurogi-zukuri*, and not "*Kuroki-zukuri*." The Japanese name of the old musical instrument mentioned, is *Wagōn* or *Yamagoto*, and it has *five* strings, not "three," as mentioned in the article. The ancient folding screen, *kamoge-no-byobu*, is not made of wild duck's feathers, but has the feathers of these birds pasted on the characters as a decoration of the paper ground. There is said to be no 'helmets' in the Shoso-in. The stick of incense referred to, is called *Kojiku-ko*. It is also denied that "for centuries" it was the custom of Emperors to visit the Shoso-in, and that "many of the shoguns followed the Imperial example."



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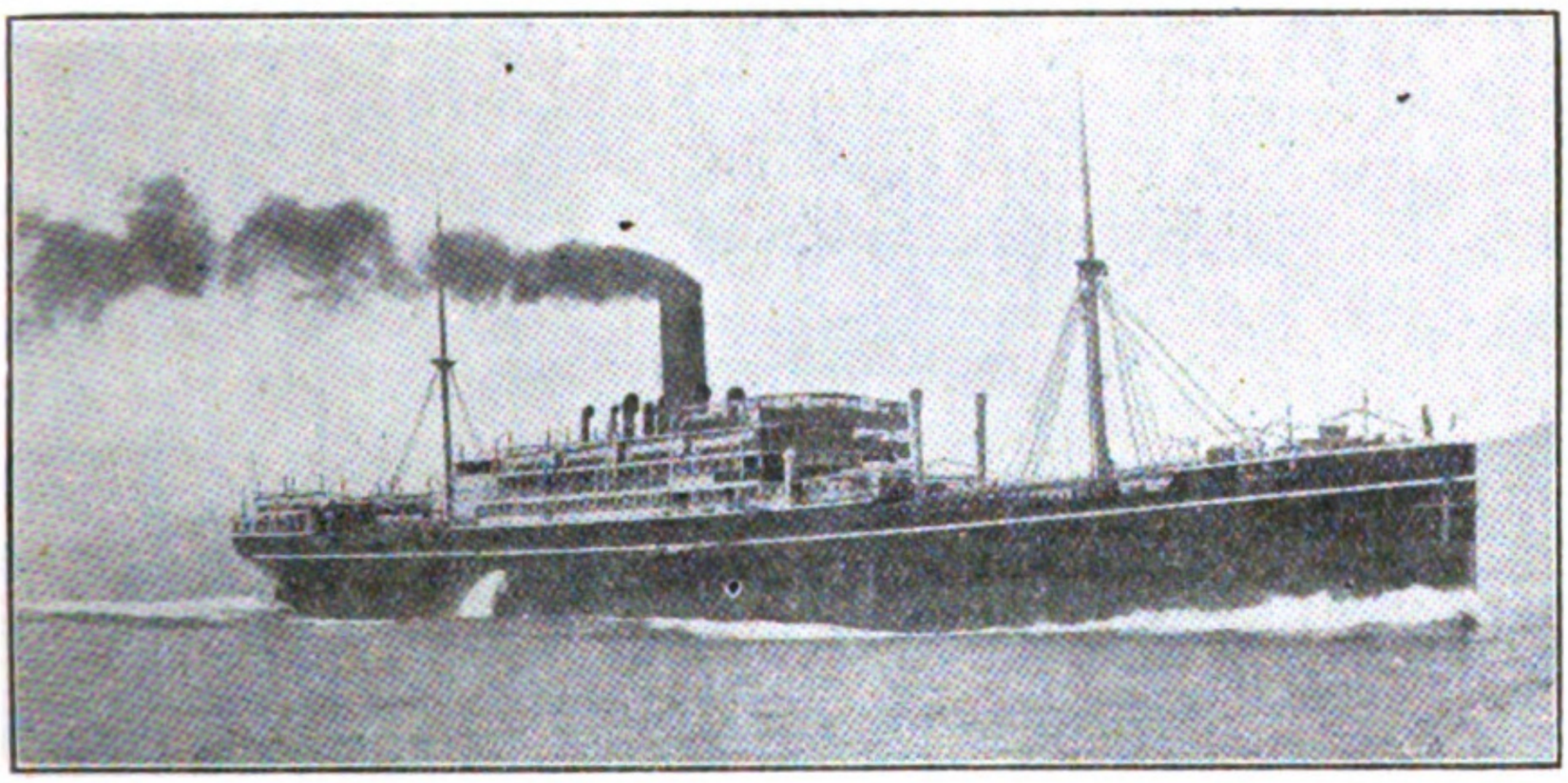

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